Excerpts from the Holy Qur'an, an Eternal Guidance to Mankind

Compiler(s): Hasnain Mohamedali

Publisher(s): World Islamic Network (WIN)

بسم الله الرحمن الرحیم

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:Writer

Hasnain Mohamedali

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Contents

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Category: Qur'an Commentaries

Topic Tags: Excerpts Quran Eternal guidance

Featured Category: New to Islam

point

A text highlighting the directives given by Allah (swt) in the Holy Qur'an in context of various subjects that touch the day-to-day lives of every Muslim in particular and for that matter every human being in general.

Dedication

O my Lord! Grant Thy forgiveness unto me, and my parents, and all the believers, on" the Day on which the (last) reckoning will come to pass!"

Surah Ibrahim, ١٤:٤١

In memory Tawaab of my Dear Father- Marhum Haji Mohamedali Gulamali Suchedina, I kindly request a Surah Fatiha for the Departed Soul

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ(١)

Bismillahi ar- Rahmani ar-Rahim

In the name of Allah, the Beneficent, the Merciful.

الحَمْدُ لِلّهِ رَبِّ العَالَمِينَ(٢)

Al-Hamdu-li-Illahi Rabbil-A°alamin

All praise is due to Allah, the Lord of the Worlds

الرَّحْمنِ الرَّحِيمِ(٣)

ar-Rahmani ar-Rahim

.The Beneficent, the Merciful

مالِكِ يَوْمِ الدِّين (٤)

Maliki Yawm id-Din

.Master of the Day of Judgment

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ(٥)

Iyyaaka Na°abudu wa Iyyaaka Nasta°in

.Thee do we serve and Thee do we beseech for help

اهْدِنَا الصِّرَاطَ المُسْتَقِيمَ(٦)

Ihdina-s-Siraat-al-Mustaqim

.Keep us on the right path

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ المَغضُوبِ عَلَيْهِمْ وَلا الضَّآلِّينَ(٧)

Sirat-all-Adhina an°Anta °Alayhim, Ghayril Maghdubi °Alayhim wa la-dh-Dhaaliiin

The path of those upon whom Thou hast bestowed favours. Not (the path) of those .upon whom Thy wrath is brought down, nor of those who go astray

Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Most Gracious, the Dispenser of Grace

All praise is God’s the Lord of the

p: ١

worlds, and peace and blessings be on the Best of His creation, the last of His prophets and apostles, the Chief of the foremost and the later ones, the Redeemer of the sinners, the Mercy unto the Worlds – Muhammad (p) and his progeny, the Clean, .the Pure and the Infallible ones

A humble effort is made to highlight the directives given by Allah (swt) in the Holy Qur'an in context of various subjects that touch the day-to-day lives of every Muslim .and for that matter every human being

It is out of my personal experience I realise that most of my Muslims brethrens go along their entire lives not actually knowing what our Scriptures contain, which I realise is so straight and clear in most of the important issues touching the normal lives of a believer. While most of us read the Arabic text, the essence and the message is never really conveyed to us due to the limitation of not being well versed with the Arabic language. One is then dependent on hearsay, presumptions and assumptions, beliefs and customs. I too have been guilty of it in the past and know of .many more such people

Nevertheless the fact remains that all who believed and believe in it, this Qur'an represents the ultimate manifestation of God's Grace to man, the ultimate wisdom, and the ultimate beauty of expression: in short, the true Word of God. This compilation of mine is keeping people like me in mind, with limited time and

education in Islam, and comprises of extracts of the Holy Qur'an along with its translations and commentaries by Mir Ahmed Ali and Muhammad Asad, and also from .Al-Mizan by Allama Tabatabai among other books

It is also directed towards my Non-Muslims friends, who have such wrong preconceived notions about Islam. It is more than probable that one of the main reasons for their negative attitudes and lack of appreciation of this 'Untarnished Word of God' is to be found in that aspect of the Qur'an which differentiates it fundamentally from all other sacred scriptures: its stress on reason as a valid way to faith as well as its insistence on the inseparability of the spiritual and the physical (and, therefore, also social) spheres of human existence: the inseparability of man's .daily actions and behaviour, however "mundane", from his spiritual life and destiny

This absence of any division of reality into "physical" and "spiritual" compartments makes it difficult for people brought up in the orbit of other religions, to appreciate the predominantly rational approach of the Qur'an to all religious questions. Consequently, its constant interweaving of spiritual teachings with practical legislation perplexes the Western reader who is suddenly confronted with the claim of the Qur'an to being a guidance not only towards the spiritual good of the hereafter but .also towards the good life attainable in this world

Another reason may be found in the fact that the Qur'an itself has never yet been presented in any Universal language in a manner that

.would make it truly comprehensive

The attempt here is to at least highlight certain verses which are revealed in the form of directives and which touch the daily lives of every human being. This is definitely not exhaustive and am aware could not really ‘do justice’ to the Qur’an and the layers ,upon layers of its meaning, for

if all the sea were ink for my Sustainer’s words, the sea would indeed be exhausted“ (before my Sustainer’s words are exhausted.” (Surah al-Kahf, ۱۸:۱۰۹

:’(Ayatullah Sayyid Abul Qasim al-Khui writes in his book ‘Al-Bayan fi Tafsiril Qur’an(۱

I was enamoured by Qur'an from the childhood, always keen to unravel its secrets" and to discover its meaning. It behoves every true Muslim, and even non-Muslim thinkers to ponder over the Qur'an, to unfold its hidden meaning and to benefit from its light. For it is a Book which has a message for human welfare and guides it to success and salvation. Qur'an is a reference for the linguist, a guide to the grammarian, an authority for the jurist, an example for the refined, a lost treasure for the wise. It even guides those who admonish and shows the goal in life. It is a source of social as well as political sciences, and upon it rest the sciences of Islam. It will reveal to you the fascinating secrets of Nature, and introduce you to the laws of creation. Qur'an is the abiding miracle of this ever lasting religion, and a code of conduct based on

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In English it’s available the translation of two important chapters of this book titled -۱ “The Collection and Preservation of the Holy Qur’an” published by Madrasa as-Seyed al-Khui, Stanmore, Middlesex, U.K. and available on line at: http://al-islam.org/tahrif_Qur [۱۰]’an /

."the high and esteemed Shariah

My personal thanks and gratitude to Brother Khalil Jaffer for his invaluable support, encouragement and efforts in making this project a reality. His guidance and knowledge has indeed played a pivotal role throughout my research. He has prepared a computer software programme to supplement this publication, which is available at .the addresses given below

My thanks and appreciation to Brother Moonawar Dhanani for the confidence he has .placed in me and assuring me of his support in this publication

.The rewards of both my brethren remain with Allah (swt) alone

Forbearance is sought for any errors and all are invited to offer suggestions - views - advices - comments on this publication and may be addressed to the undersigned. .This would help us in our next publication the work of which has already started

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(Allah (swt

Allah (swt) is most Gracious – The Dispenser of Grace

Surah Az-Zumar, ۳۹:۵۳

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Qul yaa - 'Ibaadiyal-laziina 'asrafuu 'alaaa 'anfusihim laa taq-natuu mir - Rahmatil-laah: 'in-nal-laaha yagh-firuz - zunuuba jamii - 'aa. 'In-nahuu Huwal - Ghafuurur - .Rahim

Say (Thus speaks Allah (swt)): 'O you servants of Mine who have transgressed " :۵۳ against your own selves! Despair not of Allah's mercy: behold, Allah forgives all

"!sins – for, verily, He alone is much-forgiving, a dispenser of grace

The first Holy Imam Ali ibn Abi Talib (a) says that there is no greater verse of God's grace and His mercy than this verse in the whole of the Qur'an. It is Islam and no other religion in the world which introduces God to His creation, not as a mere merciless just judge whose decisions are based only on law and facts without any concern of any grace or mercy in it, but as the Independent – the Beneficent – the Oft-Pardoning – the most Gracious – the Dispenser of Grace, who deals with His creation .as He pleases, and whose justice is ever tempered with mercy

His infinite mercy is ever in the waiting to receive repentance from his offenders. He has made mercy incumbent on Himself (Surah al-An'aam, ۶:۱۲ and ۶:۵۴). He Himself enjoins upon the sinners to seek His pardon (Surah an-Nisaa, ۴:۱۰۶). He bestows His mercy on whomsoever He pleases, and also entitles him to rewards. He is such a merciful judge that He does not wait to punish but to pardon. Hence before the matter comes to be tried, He invites repentance and even encourages the sinners to make haste in seeking His pardon. He never wants any sinner to be dejected and go .hopeless of His mercy. But, the pardon is granted only when it is asked in time

It is said that 'Wahshi' the assassin of Hazrat Hamza (p) at the

Battle of Ohad, got hopeless of being forgiven by God and hence did not embrace .Islam but when he came to know of this verse, he joined the ranks of the faithful

:In Hadith al-Qudsi, Allah (swt) says

It were not for 'Ruku' (kneeling) of elders, suckling babies, grazing animals, humble" youths, indeed I would have made the sky of steel, the earth of copper and the mud of pebbles. I would have not sent a single drop of water from the sky and grown a ".single grain from the earth. I would have poured on you My worst wrath

:He also says

O Son of Adam! If people know what I know about you, not one of My creatures will" say Salaam to you. If your brother just smells your sin, he will never sit beside you. Your sins are increasing everyday and your life is decreasing. Don't waste your life in falsehood and carelessness. If you want more, then be in the company of the ".generous. Seek refuge from the worldly people and mix with the deprived

(Allah (swt) is Omniscient (Knowing Everything

Surah Yunus, ١٠:٦١

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى الأَرْضِ وَلاَ فِى السَّمَاء وَلاَ أَصْغَرَ مِن ذَلِكَ وَلا أَكْبَرَ إِلاَّ فِى كِتَابٍ مُّبِينٍ

Wa maa takuunu fii sha'-ninw-wa maa tatluu minhu min Qur-'aaninw-wa laa ta'-maluuna min 'amalin 'il-laa kun-naa 'alay-kum Shuhuu-dan 'iz tufii-zuuna fiih. Wa maa ya'-zubu 'ar-Rab-bika mim-mith-qaali zar-ratin-fil ar-zi wa laa fis-sa-maaa-'i wa laa

as-ghara min-zaa-lika wa laaa 'akbara 'il-laa fii kitaa-bim-Mubiin'

And in whatever condition thou mayest find thyself (O Prophet,) and whatever" :۶۱ discourse of this (divine writ) thou mayest be reciting, and whatever work you (all, O men,) may do - (remember that) We are your witness (from the moment) when you enter upon it: for, not even an atom's weight (of whatever there is) on earth or in heaven escapes thy Sustainer's knowledge; and neither is there anything smaller ".than that, or larger, but is recorded in (His) clear decree

This verse makes it clearly understood that the Book of God mentioned here is not the one in any written or printed form but the Sacred Tablet (the Lauhe-Mahfooz) in .which is secured the knowledge of everything in the Universe and the Will of the Lord

Allah (swt) is Omnipotent and Omnipresent (Having infinite power and being present (everywhere

Surah Qaaf, ۵۰:۱۶

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Wa laqad khalaqnal-'insaa-na wa na'-lamu maa tuwas-wisu bihii nafsuh. wa Nahnu 'aqra-bu 'ilayhi min hablil-wariid

Now, verily, it is We who have created man, and We know what his innermost self :۱۶ .whispers within him: for we are closer to him than his jugular vein

Man has been created by God. God knows everything, even the innermost, i.e. the most latent endowments of the feelings and thoughts of each individual. The life-vein i.e. the jugular vein which is the big trunk vein, running on each side of the neck which brings the blood back from the head to

the heart, which is considered so near to the life of an individual is cited here just to illustrate that God is nearer to the very existence of the individual than the very vein .on which his life depends

Declaration of Allah's (swt) Perfection and Absolute Oneness

Surah Ikhlas, ١١٢:١-۴

قُلْ هُوَ اللَّهُ أَحَدٌ

;Qul Hu-wal-laahu 'Ahad

:Say: "He is the One God

اللَّهُ الصَّمَدُ

;Al-laahus-Samad' .

.God the Eternal, the Uncaused Cause of All Being

لَمْ يَلِدْ وَلَمْ يُولَدْ

;Lam yalid, wa lam yuulad

;He begets not, and neither is He begotten

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

.Walam yakul-la-Huu kufuwan 'ahad

".and there is nothing that could be compared with Him

This chapter with all its brevity is considered to contain the gist or the spirit of the Absolute Unity of God which is the fundamentals of the faith, Islam. It is considered that one third of the Qur'an is revealed as an explanation of this Synthesis. It is said that the Holy Prophet (p) was asked to give the idea of godhead that he preached and .this Chapter was revealed

(Attributes of Allah (swt

Surah al-Hashr, ۵۹:۲۲-۲۴

هُوَ اللَّهُ الَّذِی لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَیْبِ وَالشَّهَادَهِ هُوَ الرَّحْمَنُ الرَّحِیمُ

.

Huwal-laa-hul-lazii Laaa-'i-laaha 'il-laa Huu; - 'Aalimul-ghaybi wash-shahaa-dah; .Huwar-Rahmaa-nur-Rahiim

God is He save whom there is no deity: the One who knows all that is beyond the reach of a created being's perception, as well as all that can be witnessed by a .creature's senses or mind: He, the Most Gracious, the Dispenser of Grace

هُوَ اللَّهُ الَّذِی لَا إِلَهَ إِلَّا هُوَ الْمَلِکُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَیْمِنُ الْعَزِیزُ الْجَبَّارُ الْمُتَکَبِّرُ سُبْحَانَ اللَّهِ عَمَّا یُشْرِکُونَ

Huwal-laa-hul-lazil Laaa-'i-laaha

il-la a Huu; - 'Al-Malikul-Qud-duusus-Salaamul - Mu'-minul - Muhay-minul-'Aziizul-' Jab-baarul-Mutakab-bir: Sub-haanal-laahi 'am-maa yushri-kuun.

God is He save whom there is no deity: the Sovereign Supreme, the Holy, the One with whom all salvation rests, the Giver of Faith, the One who determines what is true and false, the Almighty, the One who subdues wrong and restores right, the One to whom all greatness belongs!

Utterly remote is God, in His limitless glory, from anything to which men may ascribe a share in His divinity!

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاء الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Huwal-laahul Khaaliqul- Baari-'ul-Musaw-wiru lahul-'Asmaaa-'ul-Husnaa: yusab-bi-hu lahuu maa fis-samaa-waati wal-'arz: wa Huwal- 'Aziizul-Hakiim.

He is God, the Creator, the Maker who shapes all forms and appearances!

His (alone) are the attributes of perfection. All that is in the heavens and on earth extols His limitless glory: for He alone is Almighty, truly wise!

These verses contain the most beautiful of God's names using which in his supplication any sincere believer can invoke the infinite mercy of the Lord for the blessings desired by the adorer. None of the divine attributes of His, in any way or any extent resemble the qualities in any of His creatures. Thus He is the unique unit in all respects in the Absolute sense of the term.

(Allah's (swt) Justice ('Adil

Surah Ali `Imran, ٣:١٨٢

ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللّهَ لَيْسَ بِظَلاَّمٍ لِّلْعَبِيدِ

Zaalika bimaa qad-damat 'y-diikum wa 'an-nallaaha laysa bi-zal-laamil-lil-'abiid.

In return for what your own hands have wrought - for never does God do the

!least wrong to His creatures

Here the infidels are warned saying: ‘do not think that your evil deeds end here and have no echo in your life hereafter. God is All-Just every evil doer shall be duly ’.punished

:The following verses also make reference to Allah’s (swt) justice

Surah Fussilat, ۴۱:۴۶

Whoso does what is just and right, does so for his own good; and whoever does evil,“ ”.does so to his own hurt: and never does God do the least wrong to His creatures

Surah az-Zalzal, ۹۹:۷-۸

And so, he who shall have done an atom’s weight of good, shall behold it; and he who“ ”.shall have done an atom’s weight of evil, shall behold it

Surah an-Nisa, ۴:۴۰

إِنَّ اللّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا

In-nallaaha laa yazlimu misqaala zar-rah: wa ’in-taku hasanatan - yuzaa - ’ifhaa wa’ .yu’-ti mil-la-dunhu ’ajran ‘a-ziimaa

Verily, God does not wrong (anyone) by as much as an atom’s weight; and if there be“ a good deed, He will multiply it, and will bestow out of His grace a mighty reward. (i.e. ”(far in excess of what the doer of good may have merited

Surah an-Nisa, ۴:۴۹

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللّهُ يُزَكِّي مَن يَشَاء وَلاَ يُظْلَمُونَ فَتِيلاً

Alam tara ilal-lazina yu-zak-kuuna ’anfusahum? Balil-laahu yuzak-kii man-’ .yashaaa-’u wa laa yuzlamuuna fatiilaa

Art thou not aware of those who consider themselves pure? Nay, but it is God who“

causes whomsoever He wills to grow in purity; and none shall be wronged by as much as

".a hair's breadth

A Supplication for Allah's (swt) Unlimited Mercy

Surah al-Baqarah, ۲:۲۸۶

لَا يُكَلِّفُ اللّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلاَنَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Laa yukalli-fullaahunaf-san'il-las wus-'ahaa. Lahaa maa kasabat wa 'alay-haa mak-tasabat. Rab-banaa wa laa tuham-mil-naa maa laa taaqata lanaa bih. Wa'-fu 'an-naa, waghfir lanaa, war-ham-naa. 'Anta Mawlaa-naa fan-surnaa 'alal-qaw-mil-kaafi-.riin

"God does not burden any human being with more than he is well able to bear: in his favour shall be whatever good he does, and against him whatever evil he does."

"O our Sustainer! Take us not to task if we forget or unwittingly do wrong!"

"O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us!"(۱)

"O our Sustainer! Make us not bear burdens which we have no strength to bear!"

"And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth!"

The Innumerous Blessings of Allah (swt) Bestowed upon Mankind

Surah an-Nahl, ۱۶:۶۶-۶۹

وَإِنَّ لَكُمْ فِى الأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِى بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِلشَّارِبِينَ

Wa 'in-na lakum fil-an'aami la-'ibrah. Nus-qiikum-mim-maa fii butuu-nihii mimbayni .far-thinw-wa damil-labanan khaalisan - saaa-'ighal-lish-shaa-ribiin

And, behold, in the cattle (too) there is indeed a lesson for you: We give you to drink of

that (fluid) which is (secreted

p: ۱۲

A reference to the heavy burden of rituals imposed by the Law of Moses upon the -۱ children of Israel, as well as the world-renunciation recommended by Jesus to his .followers

from) within their bellies between that which is to be eliminated (from the animal's .body) and (its) life-blood: milk pure and pleasant to those who drink it

وَمِن ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَعْقِلُونَ

Wa min - thama-raatin-na-khiili wal-'a'-naabi tat-takhi-zuuna minhu sakaranw-wa .rizqan hasanaa: 'in-na fii zaalika la- 'Aaya-tal-liqaw-min ya'-qi-luun

And (We grant you nourishment) from the fruit of date-palms and vines: from it you derive intoxicants(١) as well as wholesome sustenance - in this, behold, there is a !message indeed for people who use their reason

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

Wa'awhaa Rab-buka 'ilan Nahli 'anit-ta-khizii minal-jibaali buyuu-tanw-wa minash-;shajari wa mim-maa ya'-ri-shuun

And (consider how) thy Sustainer has inspired the bee: "Prepare for thyself dwellings ;(in mountains and in trees, and in what (men) may build (for thee by way of hives

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلاً يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاء لِلنَّاسِ إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

Thum-ma kulii min kul-lis-thamaraati faslukiisubula Rab-biki zululaa. Yakhruju mim-butuu-nihaa sharaa-bum-mukh-talifun 'lwaa-nuhuu fiihi shifaaa-'ul-lin-naas: 'in-na fii .zaa-lika la-'Aaya-tal-li-qawmin-ya-tafak-karuun

and then eat of all manner of fruit, and follow humbly the paths ordained for thee by thy Sustainer." (And lo!) there issues from within these (bees) a fluid of many hues, wherein there is health for man. In all this, behold, there is a message indeed for !people who think

How to earn Allah's (swt) Mercy

Surah An-Nur, ٢٤:٥٦

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Some commentators thought that this passage was revealed before the prohibition -١ of intoxicating liquor but the passage has nothing to do with the permissibility or the prohibition of liquor. It states the various usage of the product of the fruits.

Zakaata wa 'atii-'ur-Rasu-la la - 'al-lakum turha-muun -

Hence, (O believers,) be constant in prayers, and render the purifying dues, and pay .heed unto the Apostle, so that you might be graced with Allah's mercy

(Certain Knowledge is only with Allah (swt

Surah Luqman, ٣١:٣٤

إِنَّ اللَّهَ عِنـدَهُ عِلْمُ السَّاعَهِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِى الْأَرْحَامِ وَمَا تَـدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَـدًا وَمَا تَـدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

In-nal-laaha 'indahuu 'il-mus-Saa-'ah Wa yunaz-zilul-ghaythawaya'-lamu maa fil -' 'arhaam. Wa maa tadrii nafsum-maa-zaa taksibu ghadaa: wa maa tadrii nafsum-.bi-'ay-yi 'arzin-tamuut. 'In-nal-laaha 'Aliimun khabiir

Verily, with God alone rests the knowledge of when the Last Hour will come; and He (it is who) sends down rain; and He (alone) knows what is in the wombs(١): whereas no one knows what he will reap tomorrow, and no one knows in what land he will die. .Verily, God (alone) is all-knowing, all-aware

Taking Refuge With The Almighty

Surah Al–Falaq, ١١٣:١-٥

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

,Qul 'a-'uuzu bi-Rab-bil Falaq

,Say: "I seek refuge with the Sustainer of the rising dawn

مِن شَرِّ مَا خَلَقَ

;Min-shar-ri maa khalaq

,from the evil of aught that He has created

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

,Wa min-shar-ri ghaa-siqin ’izaa waqab

,and from the evil of the black darkness whenever it descends

وَمِن شَرِّ النَّفَّاثَاتِ فِى الْعُقَدِ

,Wa min-shar-rin Naf-faa-thaati fil-‘uqad

,and from the evil of all human beings bent on occult endeavours

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

.Wa min-shar-ri haasidin ’izaa hasad

”.and from the evil of the envious when he envies

Surah An–Nas, ۱۱۴:۱-۶

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

.Qul ’a-’uuzu bi Rab-bin-Naas

,Say: “ I seek refuge with the Sustainer of men

مَلِكِ النَّاسِ

,Malikin-Naas

,the Sovereign of men

إِلَهِ النَّاسِ

,Ilaahin-Naas’

,the God of men

مِن شَرِّ الْوَسْوَاسِ

١ – This relates not merely to the problem of the sex of the as yet unborn embryo, but also to the question of whether it will be born at all, and if so, what its natural endowments and its character will be, as well as what role it will be able to play in life.

الْخَنَّاسِ

,Min-shar-ril-Waswaasil-khan-Naas

from the evil of the whispering, elusive tempter

الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ

Al-lazii yu was-wisu fii su duu-rin-Naas'

who whispers in the hearts of men

مِنَ الْجِنَّهِ وَ النَّاسِ

.Minal-Jin-nati wan-Naas

".from all (temptation to evil by) invisible forces as well as men

Allah's (swt) Creations

Allah's (swt) Creation

Surah Az – Zumar, ۳۹:۵-۶

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ

Khalaqas-samaa-waati wal-'arza bil-haqq: yukaw-wirul-layla 'alan-nahaari wa yukaw-wirun - nahaara 'alai-layli wa sakh-kharash-shamsa wal-qa-mar. kul-lun-.yajrii li-'ajalim-musam-maa. 'Alaa Huwal-'Aziizul Ghaf-faar

He it is who has created the heavens and the earth in accordance with (an inner) .۵ truth. He causes the night to flow into the day, and causes the day to flow into the night; and He has made the sun and the moon subservient (to the laws), each running .(its course for a term set (by Him

?Is not He the Almighty, the All-Forgiving

خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنْ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ

Khalaqakum-min - nafsinw-waahidatin-thum-ma ja-‘ala min-haa zawjahaa wa ’anzala la-kum-minal-’an-‘aami thamaa-niyata ’azwaaj: yakh-lu-qukum fii butuuni ’um-mahaa-tikum khal-qam-mim-ba‘-di khalqin fii zulumaatin thalaath. Zaaliku-mul-?laahu Rab-bukum lahul-mulk. Laaa ’ilaaha ’il-laa Huu. Fa-’an-naatusra-fuun

He has created you (all) out of one living entity, and out of it fashioned its mate; and .۶ he has bestowed upon you four kinds of cattle of either sex; (and) He creates you in your mother’s wombs, one act of

creation after another, in threefold depths of darkness. Thus is God, your Sustainer: unto Him belongs all dominion: there is no deity save Him: how, then, can you lose ?sight of the truth

Surah Ash – Shura, ۴۲:۴۹-۵۰

لِّلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاء يَهَبُ لِمَنْ يَشَاء إِنَاثًا وَيَهَبُ لِمَن يَشَاء الذُّكُورَ

lil-laahi mulkus-samawaati wal 'arz. Yakhluqu maa yashaaa. Yahabu limay-yashaaa .inaa-thaanw-wa bahabu limay-yashaaa-u zukuur

God's alone is the dominion over the heavens and the earth. He creates whatever .۴۹
He wills: He bestows the gift of female off-spring on whomsoever He wills, and the gift ;of male off-spring of whomsoever He wills

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاء عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ

Aw yuzawwijuhum zukraananwwa 'inaasaa; wa yaj 'alu many-yashaaa-'u 'aqiimaa:' 'innahuu 'Aliimun - Qadiir

or He gives both male and female (to whomsoever He wills), and causes to be .۵۰
.barren whomsoever He wills: for, verily, He is all-knowing, infinite in His power

Creation of the Universe

Surah Fussilat, ۴۱:۹-۱۲

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِی خَلَقَ الْأَرْضَ فِی يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ

Qul 'a-'in-nakum latakfuruu-na bil-lazil khalaqal - 'arza fii Yawmayni wa taj-a 'luuna .la-huuu 'andaadaa? ZaalikaRab-bul-'Aalamiin

Say: "Would you indeed deny Him who has created the earth in two aeons? And do .۹
"?you claim that there is any power that could rival Him, the Sustainer of all the worlds

وَجَعَلَ فِيهَا رَوَاسِیَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِی أَرْبَعَهِ أَيَّامٍ سَوَاء لِّلسَّائِلِينَ

Wa ja-‘ala fiihaa rawaasiya min - fawqihaa wa baaraka fii-haa wa qad-dara fiihaaa
’aq-waatahaa fiii ’arba -’ati ’Ay-yaam. sawaaa-’al-lis-saaa-’iliin

For He (it is who, after .١٠

p: ١۶

creating the earth,) placed firm mountains on it, (towering) above its surface, and bestowed (so many) blessings on it, and equitably apportioned its means of .subsistence to all who would seek it: (and all this He created) in four aeons

ثُمَّ اسْتَوَى إِلَى السَّمَاء وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ اِئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Thum-mas-tawaaa 'ilas- sa-maaa-'i wa hiya dukhaanun-faqaala laha wa lil-'arzi'-tiyaa taw-'an 'wa karhaa. Qaalataaa 'ataynaa taaa-i-'iin

And He (it is who) applied His design to the skies, which were (yet but) smoke[1]; .١١
and He (it is who) said to them and to the earth, "Come (into being), both of you, "willingly or unwillingly!" - to which both responded, "We do come in obedience

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاء أَمْرَهَا وَزَيَّنَّا السَّمَاء الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Faqazaahun-na sab-'a samaa-waatin fii Yawmayni wa 'awhaa fii kul-li samaaa-'in 'amrahaa. Wa zay-yan-nas-samaaa-'ad-dunyaa bimasaaa-biiha wa hifzaa. Zaalika .Taqdiirul- 'Aziizil-'Aliim

And He (it is who) decreed that they become seven heavens in two aeons, and .١٢
imparted unto each heaven its function. And We adorned the skies nearest to the earth with light, and made them secure: such is the ordaining of the Almighty, the All-.knowing

The Creator's Way of Creating Anything

Surah An – Nahl, ١۶:۴٠

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ

In-namaa qaw-lunaa-li-shay-'in 'izaaa 'arad-naahu 'an-naquu-la lahuu Kun-Faya-'.'kuun

.Whenever We will anything to be, We but say unto it Our word "BE" - and it is .۴٠

Magnificence of Allah's (swt) Creation

Surah Ar - Ra’d, ۱۳:۲-۴

اللّٰهُ الَّذِى رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ

الشَّمْسَ وَالْقَمَرَ

p: ۱۷

That is, a gas - evidently hydrogen gas, which physicists regard as the primal - ۱
.element from which all material particles of the universe have evolved and still evolve

كُلٌّ يَجْرِى لأَجَلٍ مُّسَمًّى يُدَبِّرُ الأَمْرَ يُفَصِّلُ الآيَاتِ لَعَلَّكُم بِلِقَاء رَبِّكُمْ تُوقِنُونَ

Al-laa-hul-lazii rafa-'as-sa-maa-waati bi-ghyri 'amadin-ta-raw-nahaa thum-mas-' tawaa 'alal-'Arshi wa sakh-kharash-sham-sa wal-qamar! Kul-lu-yajrii li-'ajalim-musam-maa. Yudabiruk-'amra yufas silul-'Aayaa-ti la-'al-la-kumbi-liqaaa-'i Rab-bi-kum tuuqi-nuun.

٢. It is God who has raised the heavens without any supports(١) that you could see, and is established on the throne of His Almightiness; and He (it is who) has made the sun and the moon subservient (to His laws), each running its course for a term set (by Him). He governs all that exists. Clearly does He spell out these messages, so that you might be certain in your innermost that you are destined to meet your Sustainer (on Judgement Day).

وَهُوَ الَّذِى مَدَّ الأَرْضَ وَجَعَلَ فِيهَا رَوَاسِىَ وَأَنْهَارًا وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِى اللَّيْلَ النَّهَارَ إِنَّ فِى ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Wa Huwal-lazii mad-dal-'ar-za wa ja-'ala fiihaa rawaasi wa an haar; wa min kul-lith-thamaraati ja'ala fiiha zaw-jay-nith-nayni yugh-shil-lay-lan-nahaar. 'In-na fii zaalika la-'Aayaa-til-li-qaw-minya'-qiluun!

٣. And it is He who has spread the earth wide and placed on it firm mountains and running waters, and created thereon two sexes of every (kind of) plant; (and it is He who) causes the night to cover the day,

Verily, in all this there are messages indeed for people who think!

وَفِى الأَرْضِ قِطَعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاء وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الأُكُلِ إِنَّ فِى ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Wa fil-'arzi qita 'um-muta-jaa-wiraa - tunw-wa jan-jaatum-min'a' -naabinw-wa nakhiilun sin-waanunw-wa ghay-ru sin-waanin-yusqaa bimaaa-'inw -waahid. Wa nufaz -zilu ba'-zahaa 'alaa ba'-zin-fil-'ukul.

١– The unseen pillars could be a reference to the Law of Gravitation or Equation.

In-na fii zaalika la-'Aayaa-til-li-qaw-minya'-qiluun!

4. And there are on earth (many) tracts of land close by one another (and yet widely differing from one another); and (there are on it) vineyards, and fields of grain, and date-palms growing in clusters from one root or standing alone, (all) watered with the same water: and yet, some of them have We favoured above others by way of the food (which they provide for man and beast).

Verily, in all this there are messages indeed for people who use their reason!

How Man Jinn have been Created

Surah Al-Hijr, 15:26-27

وَلَقَدْ خَلَقْنَا الإِنسَانَ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ

Wa laqad khalaqnal-'Insaa-na min-sal-saalim-min hama'im-masnuun;

26. And, indeed, We have created man out of sounding clay, out of dark slime transmuted

وَالْجَآنَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ

Wal-jaaan-na khalaq-naahu min-qablu min-naaris-samuum.

27. whereas the invisible beings We had created, (long) before that, out of the fire of scorching winds.

Purpose of Creation

Surah Al-Ahqaf, 46:3

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ

Maa khalaq-nas-samaa-waati wal-'arza wa maa baynahu-maaa 'il-laa bil-haq-qi wa 'ajalim-musam-maa: wal-laziina kafaruu 'am-maaa 'unziruu mu'-rizuun.

03. We have not created the heavens and the earth and all that is between them

otherwise than in accordance with (an inner) truth, and for a term set (by Us): and yet, they who are bent on denying the truth turn aside from the warning which has been .conveyed unto them

Everything created by God the All-Wise Lord of the Universe, must naturally have a purpose which shall be fulfilled. Thus everything has a fixed age to exist. Nothing is

permanent and shall pass away with the fulfilment of the purpose of the Creator. As the Universe had a beginning, there shall be an end of it. But the disbelievers turn .aside from what they are warned of

:In Hadith al Qudsi, Allah (swt) says

Oh children of Adam! I did not create you so as to increase Myself out of poverty" through you, or to seek companionship through you after being lonely, or for the sake of a benefit or for warding off harms. But I created you so you can worship Me constantly and thank Me a lot, and praise Me day and night. 'Indeed, Allah is self-(sufficient above any need of the worlds.'" (Surah al-Imraan, ٣:٩٧

Purpose of Allah's (swt) Creation of Man Jinn

Surah Adh–Dhariya,t ٥١:٥٦

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

.Wa maa khalaqtul-Jin-na wal-'insa 'il-laa liya'-buduun

And (tell them that) I have not created the invisible beings and men to any end .٥٦ .other than that they may (know and) worship Me

Thus, the innermost purpose of the creation of all rational beings is their cognition (Marifah) of the existence of God and, hence, their conscious willingness to conform their own existence to whatever they may perceive of His Will and plan: and it is this two fold concept of cognition and willingness that gives the deepest meaning to what .(the Qur'an describes as "worship" (ibadah

It is to be noted too that this spiritual call does not arise from any supposed "need" on the part of the Creator, who is self-sufficient and infinite in His power, but

is designed as an instrument for the inner development of the worshipper, who, by the act of his conscious self-surrender to the all-pervading Creative Will, may hope to come closer to an understanding of that Will and, thus, closer to Allah (swt) Himself. This is therefore the object of creation, in the Holy Book, to act according to the Will .and command of the Creator, the absolute submission to His Will i.e. Islam

Allah's (swt) Manifold Creation

Surah Ar–Rahman, ۵۵:۱-۳۰

الرَّحْمَنُ

Ar-Rahmaanu'

The most Gracious .۱

عَلَّمَ الْقُرْآنَ

.Al-lamal-Qur-'aan'

.(has imparted this Qur'an (unto man .۲

خَلَقَ الْإِنسَانَ

Khalaqal-'insaana

:He has created man .۳

عَلَّمَهُ الْبَيَانَ

.Al-lamahul-bayaan'

.He has imparted unto him articulate thought and speech .۴

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

;Ash-shamsu wal-qamaru bi-husbaan'

;At His behest) the sun and the moon run their appointed courses) .۵

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

.Wan-najmu wash-shajaru yas-judaan

.before Him) prostrate themselves the stars and the trees) .۶

وَالسَّمَاء رَفَعَهَا وَوَضَعَ الْمِيزَانَ

.Was-Samaa-'a rafa-'ahaa wa waza-'al-Miizaana

,And the skies has He raised high, and has devised (for all things) a measure .۷

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

Al-laa tat-ghaw fil-miizaan'

:(so that you (too, O men,) might never transgress the measure (of what is right .۸

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

.Wa 'aqiimul-wazna bil-qisti wa laa tukh-sirul-miizaan

!weigh, therefore, (your deeds) with equity, and cut not the measure short .۹

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

:Wal-'arza waza-'ahaa lil-'anaam

And the earth has He spread out for all living beings .۱۰

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

;Fiihaa faakiha-tunw-wannakhlu zaatul-'akmaam

,(with fruit thereon, and palm trees with sheathed clusters (of dates .۱۱

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

.Wal-hab-bu zul-'as-fi war-rayhaan

.and grain growing tall on its stalks, and sweet-smelling plants .۱۲

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-'ay-yi 'aalaaa-'i Rab-bikumaa-tukaz-zibaan

Which, then, of your Sustainer's .۱۳

p: ۲۱

?powers can you disavow

خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ

,Khalaqal - ’insaana min salsaalin-kal-fakh-khaar

,He has created man out of sounding clay, like pottery .۱۴

وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ

:Wa khalaqal-Jaan-na mim-maarijim-min-Naar

.whereas the invisible beings He has created out of a confusing flame of fire .۱۵

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-’ay-yi ’aalaaa-’i Rab-bikumaa-tukaz-zibaan

?Which, then, of your Sustainer’s powers can you disavow .۱۶

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

:Rab-bul mash-ri-qay-ni wa Rab-bul-Magh-ribayn

He is) the Sustainer of the two farthest points of sunrise, and the Sustainer of the) .۱۷
.two farthest points of sunset

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-’ay-yi ’aalaaa-’i Rab-bikumaa-tukaz-zibaan

?Which, then, of your Sustainer’s powers can you disavow .۱۸

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

Marajal - bah - rayni yal-taqiyaan

:He has given freedom to the two great bodies of water, so that they might meet .۱۹

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ

:Bayna-humaa Barza-khul laa yabghi-yaan

.yet) between them is a barrier which they may not transgress) .۲۰

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-'ay-yi 'aalaaa-'i Rab-bikumaa-tukaz-zibaan

?Which, then, of your Sustainer's powers can you disavow .۲۱

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

:Yakh-ruju min-humal-Lu'-lu-'u wal-Marjaan

Out of these two (bodies of water) come forth pearls, both great and small .۲۲

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-'ay-yi 'aalaaa-'i Rab-bikumaa-tukaz-zibaan

?Which, then, of your Sustainer's powers can you disavow .۲۳

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

:Wa lahul - Jawaaril-mun-sha-'aatu fil-bahri kal-'a'-laam

.And His are the lofty ships that sail like (floating) mountains through the seas .۲۴

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-'ay-yi 'aalaaa-'i Rab-bikumaa-tukaz-zibaan

?Which, then, of your Sustainer's powers can you disavow .۲۵

كُلُّ مَنْ عَلَيْهَا فَانٍ

:Kul-lu man 'alay-haa faan

All that lives on earth or in the heavens is bound to pass away .۲۶

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

Wa yabqaa wajhu

p: ۲۲

.Rab-bika Zul-Jalaali wal-'Ikraam

but forever will abide thy Sustainer's Self, full of majesty and glory .٢٧

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-'ay-yi 'aalaaa-'i Rab-bikumaa-tukaz-zibaan

?Which, then, of your Sustainer's powers can you disavow .٢٨

يَسْأَلُهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

!Yas-'aluhuu man-fis-samaawaati wal-arz: kul-la Yawmin Huwa fii sha'-n

On Him depend all creatures in the heavens and on earth; (and) every day He .٢٩
.manifests Himself in yet another (wondrous) way

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-'ay-yi 'aalaaa-'i Rab-bikumaa-tukaz-zibaan

?Which, then, of your Sustainer's powers can you disavow .٣٠

Allah's (swt) Manifold Creations of Nature

Surah Qaf, ٥٠ :٥-١١

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ

.Bal kaz-zabuu bil-Haq-qii lam-maa jaaa-'ahum fahum fiii 'amrim-mariij

Nay, but they (who refuse to believe in resurrection) have been wont to give the lie .٥
to this truth whenever it was proffered to them; and so they are in a state of confusion

.

أَفَلَمْ يَنظُرُوا إِلَى السَّمَاء فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِن فُرُوجٍ

afalam yanzuruu’ ilas-samaaa-’i fawqahum kayfa banay-naahaa wa zay-yan-naa’ ?haa wa maa lahaa min-furuuj

Do they not look at the sky above them - how We have built it and made it beautiful .۶ ?and free of all fault

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ

Wal-’arza madadnaahaa wa ’alqaynaa fiihaa rawaasiya wa ’ambatnaa fiihaa min- ,kul-li zaw-jim-bahiij

And the earth - We have spread it wide, and set upon it mountains firm, and caused .۷ ,it to bring forth plants of all beauteous kinds

تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُّنِيبٍ

.Tabsira-tanw-wa zikraa li-kul-li ‘abdim-muniib

thus offering an insight and a reminder unto every human being who willingly turns .۸ .unto God

وَنَزَّلْنَا مِنَ

السَّمَاء مَاء مُّبَارَكًا فَأَنبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

Wa naz-zalnaa minas-sa-maaa-'i maaa-'am-mubaarakan fa-'ambatnaa bihii jan-naatinw-wa hab-bal-hasiid;

٩. And We send down from the skies water rich in blessings, and cause thereby gardens to grow, and fields of grain,

وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ

Wan-nakhla baa-siqaatil-lahaa tal-'un-nazid

١٠. and tall palm-trees with their thickly-clustered dates,

رِزْقًا لِّلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ الْخُرُوجُ

Rizqal-lil-'ibaadi wa 'ah-yay-naa bihii baldata,-maytaa. Kazaa-likal-khuruuj.

١١. as sustenance apportioned to men; and by (all) this We bring dead land to life: (and) even so will be (man's) coming-forth from death.

The more and even more, man uses his brain and his own perfected scientific implements, it only increases his wonder about the heavens, and their heavenly wonders. The increase in knowledge, only increases the marvel about the objects, the heavens. This is the best and the most vivid illustration for every one who can reflect intelligently on the creation of the world around him. A wonderful description of the wonders of nature, proving the Omnipotence and Wisdom of its Author.

The Holy Prophet Muhammad (S) his Ahlul Bayt (a)

The Holy Prophet (S) Made the Medium of Revelations and Path to Self-Surrender

Surah Ash-Shura, ٤٢:٥٢-٥٣

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاء مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

Wa kazaalika awhaynaaa ilaika ruuham-min amrinaa. Maa kunta tadrii mal kitaabu

wa lal-iimaanu wa laakin ja‘alnaahu nuuran-nahdii bihil man-naasahaaa-u min ,‘ibaadinaa; wa ’in-naka latahdii ’ilaa Siraa-tim-Mustaqiim

And thus, too, (O Muhammad,) have We revealed unto thee a life-giving message, .۵۲ .(coming) at Our behest

Ere this message came unto thee,) thou didst not know what revelation is, nor)

what faith (implies): but (now) We have caused this (message) to be a light, whereby We guide whom We will of Our servants: and verily, (on the strength thereof) thou, too, shalt guide (men) onto the straight way

صِرَاطِ اللَّهِ الَّذِی لَهُ مَا فِی السَّمَاوَاتِ وَمَا فِی الْأَرْضِ أَلَا إِلَی اللَّهِ تَصِیرُ الأمُورُ

Siraatillaahil - lazii lahuu maa fissamaawaati wa maa fil'arz. 'Alaaa 'ilallaahi tasiirul-'umuur.

۵۳. the way that leads to God, to whom all that is in the heavens and all that is on earth belongs.

Oh, verily, with God is the beginning and the end of all things!.

The Holy Prophet (S) is "Rahmatul Aalamin"

Surah At–Tawbah, ۹:۶۱

وَمِنْهُمُ الَّذِینَ یُؤْذُونَ النَّبِیَّ وَیقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَیْرٍ لَّکُمْ یُؤْمِنُ بِاللّهِ وَیُؤْمِنُ لِلْمُؤْمِنِینَ وَرَحْمَةٌ لِّلَّذِینَ آمَنُواْ مِنکُمْ وَالَّذِینَ یُؤْذُونَ رَسُولَ اللّهِ لَهُمْ عَذَابٌ أَلِیمٌ

Wa minhumul-lazina yu'-zuunan-Nabiy-ya wa yaquu-luu-na "Huwa 'uzun." Qul 'uzunu khay-ril-lakum yu'-minu bil-laahi wa yu'-minu lil-mu'-miniina wa Rahmatul-lil-laziina 'aa-manuu minkum. Wal-laziina yu'-zuuna Rasuu-lal-laahi lahum 'azaabun 'aliim.

۶۱. And there are some of them who malign the Prophet and say: He is one who believes every thing that he hears; Say: "(Yes) he is a hearer of what is good for you. He believes in Allah and trusts the believers and is (a manifestation of God's) grace towards such of you who have (truly) attained to faith. And (as for) those who malign the Apostle of Allah, grievous suffering awaits them (in the life to come)!"

Abdulla bin Naofil was a hypocrite; whatever he used to hear from the Holy Prophet (S), he would divulge everything to the public.

Allah informed the Holy Prophet (S) of this man's conduct. The man was calledHHH

and asked by the Holy Prophet (S), if he actually did it. He took an oath, saying he did not do so. The Holy Prophet (S) said that he would be pardoned. The hypocrites came and told men that the Holy Prophet (S) had very big ears for he hears whatever is said .outside, away from him. It was then that this verse was revealed

The leniency of the Holy Prophet (S) towards the mischief-maker hypocrites and listening to their excuses with toleration made them to think that he was very credulous, one who is easily deceived by them. Hence this verse which explains that it is due to his kindness and leniency and not any credulity that he listens to every one. At the end it also warns them against annoying the Holy Prophet (S). Refer to Surah .al-Ahzaab, ۳۳:۵۷-۶۱

The hypocrites used to annoy the Holy Prophet (S) by accusing him of being unworthy of his position or annoying the members of his family or the innocent believers. The Holy Prophet (S) had prophesied that the annoyance of the members of his family will .continue after his death

The Reciting of Salwaat on The Prophet (S) is Made Incumbent on Mankind

Surah Al–Ahzab, ۳۳:۵۶

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

In-nal-laaha wa Malaaa-'i-katahuu yusal-luuna 'alan-Na-biyy: Yaa 'ay-yuhal-laziina' .'aamanuu sal-luu 'alayhi wa sal-limuu tasliimaa

Verily, God and His angels bless the Prophet: (hence) O you who have attained to .۵۶ faith, bless him and give yourselves

!up (to his guidance) in utter self-surrender

It is said that whenever there is a mention of the name of the Holy Prophet (S), a believer must in duty bound recite the 'Salawat' or the salutation, and the one who does not do it, shall be away from God's mercy and he who forgets to do it shall forget the right way to salvation. This is the least that every Muslim can do for the person who borne all pains and sufferings with patience to guide humanity aright and save it from being lost forever. This is highly regarded by Allah (swt) too, and amply .rewarded by Him

Hence, the believers are advised that if they want their prayers to be surely and certainly granted, encircle it with 'Salawat' i.e. by reciting it in the beginning of the prayer and at the end of it, for it is far from the Grace of Allah (swt) to accept the initial and the terminal part of the prayer which is the irrejectable offer (i.e. salawat) and .reject only the middle part of the submission to Him

The very act of 'Salawat' or Salutation implies that the Holy Prophet (S) is not considered a deity, but rather a 'Devoted Servant' deserving the highest blessings of .(Allah (swt

(To follow Sunnah of the Holy Prophet (S

Surah Ali-'Imran, ۳:۳۱

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِی يُحْبِبْكُمُ اللّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ

Qul'in-kuntum tuhib-buunallaaha fat-tabi-'uunii yuhbib-kumullaahu wa yaghfir lakum .zunuubakum: wallaahu Ghafuurur-Rahim

Say (O Prophet): " If you love God, follow me, (and) God .۳۱

p: ۲۷

will love you and forgive you your sins; for God is much-forgiving, a Dispenser of ".Grace

The love of God has to be proved by faithfully following the Prophet (S). It is only when .we follow the Holy Prophet (S), Allah (swt) will love us and forgive our sins

To Disobey Allah (swt) And His Prophet (S) can Erase Man's Good Deeds

Surah Muhammad, ۴۷:۳۳

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Yaaa'ay-yuhal-laziina 'aa-manuu 'atii-'ul-laaha wa'atii-'ur-Rasuula wa laa tubtiluuu !'a'-maalakum

O you who have attained to faith! Pay heed unto God, and pay heed unto the .۳۳ !Apostle, and let not your (good) deeds come to nought

Merely doing of any amount of good deeds in the life has no guarantee of their being of any avail to the individual. He must be a sincere believer in God and he must obey God and His Apostle Muhammad. Otherwise all the good that has been done by the individual would be made null and void. Apply this verse to those who disobeyed the Holy Prophet (S) even before he had left the world. At the verge of his departure he commanded those surrounding him, to get him pen and paper to record something so that the people may never get astray. But what was the reply? A flat denial with an insult saying "The man (i.e. the Holy Prophet) is delirious". The injury thus caused to the Holy Prophet (S) was deep and grievous. The people created such noises that the Holy Prophet (S) at last, had to order them saying "Qoom Anni" i.e. 'get yea

.’away from me

(The Holy Prophet’s (S) Responsibility Towards Mankind, as Directed By Allah (swt

Surah Ash – Shura, ۴۲:۴۸

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنسَانَ كَفُورٌ

Fa-’in ’a‘-razuu famaaa ’arsal-naaka ‘alayhim hafiizaa. ’In ‘alayka ’il-lal-balaagh. Wa ’in-naaa ’izaaa ’azaqnal-’insaa-na min-naa Rahmatan-fariha bihaa. Wa ’in-tusib-hum !say-yi-’atum-bimaa qad-damat ’aydii-him fa-’in-nal-’insaana kafuur

۴۸. But if they turn away (from thee, O Prophet, know that) We have not sent thee to be their keeper: thou art not bound to do more than deliver the message (entrusted to .(thee

And, behold, (such as turn away from Our messages are but impelled by the weakness and inconstancy of human nature: thus,) when We give man a taste of Our grace, he is prone to exult in it; but if misfortune befalls (any of) them in result of what their own hands have sent forth, then, behold, man shows how bereft he is of all !gratitude

What The Holy Prophet (S) expects in Return of His Services to Mankind

Surah Ash – Shura, ۴۲:۲۳

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Zaalikal-lazii yubash-shirul-laahu ‘Ibaa-dahul-laziina ’aa-manuu wa ‘amilus-saalihaat. Qul-laaa’as-alukum, ‘alayhi ’ajran ’il-lal-mawad-data fil-qurbaa. Wa man-.yaqtarif hasa-natan-nazid lahuu fiihaa: husnaa ’in-nal-laaha Ghafuurun-Shakuur

۲۳. that (bounty) whereof God gives the glad tiding to such of His servants as attain to faith and do righteous deeds. Say (O Prophet): “ No reward do I ask of you for this

(message) other than (that you should) love my relatives." For, if

anyone gains (the merit of) a good deed, We shall grant him through it an increase of good: and, verily, God is much-forgiving, ever responsive to gratitude.

This verse is clear in its meaning that the Holy Prophet (S), is being commanded to ask the believers to love his kith and kin i.e. the holy Ahlul Bayt (a) and that would be the return for his apostolic services.

Etiquette in The Holy Prophet's (S) Presence, as Commanded by Allah (swt)

Surah Al – Hujurat, ۴۹:۱-۵

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Yaaa-'ay-yuhal-laziina 'aa-manuu laa tuqad-dimuu bayna yada - yil-laahi wa Rasuu-lihii wat-taqul-laah: 'in-nal-laaha Samii-'un 'Aliim.

۱. O you who have attained to faith! Do not put yourselves forward in the presence of (what) God and His Apostle (may have ordained),(۱) but remain conscious of God: for, verily, God is all-hearing, all-knowing!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

Yaaa-'ay-yuhal-laziina 'aa-manuu laa tarfa-'uuu 'aswaata-kum fawqa sawtin-Nabiy-yi wa laa tajharuu lahuu bil-qawli kajahri ba'-zikum li-ba'zin 'an tah-bata 'a'maalukum wa 'an-tum laa tash-'uruun.

۲. O you who have attained to faith! do not raise your voices above the voice of the Prophet, and neither speak loudly to him, as you would speak loudly to one another, lest all your (good) deeds come to nought without your perceiving it.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

In-nal-laziina yaghuz-zuuna 'aswaa-tahum 'inda Rasuulil-laahi 'ulaaa-'ikal-laziinam-'taha-nal-laahu quluu-bahum lit-taq-waa: lahum - Magh-firatunw-wa 'Ajrun 'aziim.

۳.

۱- do not allow your own desires to have precedence

Behold, they who lower their voices in the presence of God's Apostle - it is they whose hearts God has tested (and opened) to consciousness of Himself; (and) theirs shall be .forgiveness and a reward supreme

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاء الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

In-nal-laziina yunaaduu-naka minw - waraaa-'il-Hujuraati 'ak-tharuhum laa ya'-' .qiluun

Verily, (O Prophet) as for those who call thee from within thy private apartment - .۴ :most of them do not use their reason

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Wa lau 'an-nahum sabaruu hat-taa takh-ruja 'ilayhim lakaana khayral-lahum: wal- .laahu Ghafuurur-Rahiim

for, if they had patience (to wait) until thou come forth to them (of thine own .۵ .accord), it would be for their own good

.Still, God is much forgiving, a dispenser of grace

This verse ordains perfect and implicit obedience and reverence to the Holy Prophet (S). It is implied that none should sit before the Holy Prophet (S) but in a respectable posture and none should even go before him while walking along with him on the way but to be behind him. When there is a discourse with him or before him, not to sound any verdict of one's own opinion, unless the Holy Prophet (S) himself grants his own .decision

Before this verse was revealed, people used to come and stand out of the apartment in which the Holy Prophet (S) lived and shout, calling him by name 'O Muhammad! .come out!'. When addressing him they would call him by name

(Annoyance of the Holy Prophet (S

,Surah Al – Ahzab

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِى الدُّنْيَا وَالْآخِرَهِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

In-nal-laziina yu'- zuunal laaha wa Rasuulahuu la-'anahumul-laahu fid-dunyaa wal' .'Aakhirati wa 'a-'ad-da lahum 'Azaabam-mubiinaa

Verily, as for those who (knowingly) annoy God and His Apostle - God will reject .۵۷ them in this world (i.e. exclusion from His Grace) and in the life to come; and shameful .suffering will He ready for them

(Characteristics of the Choicest Closest Companions of the Holy Prophet (S

Surah Al – Fath, ۴۸:۲۹

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِى التَّوْرَاهِ وَمَثَلُهُمْ فِى الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَهً وَأَجْرًا عَظِيمًا

Muham-madur - Rasuulul-laah: wal-laziina ma-'ahuuu 'a-shid-daaa-'u 'alal-kuf-faari ruha-maaa-'u bay-nahum taraahum ruk-ka-'an-suj-jadan - yabtaghuuna Fazlam-minal-laahi wa Rizwaanaa. Siimaahum fii wujuuhihim-min 'atharis-sujuud. Zaalika mathaluhum fir-Tawraati wa mathaluhum fil-'Injiil; kazar-'in 'akhraja shat-'ahuu fa-'aazarahuu fastagh-laza. Fastawa; 'alaa suuqihii yu'-jibuz-zur-raa-'a li yaghiiza bihimul-kuf-faar. Wa-'adal-laa - hul-laziina 'aamanuu wa 'amilus-saalihaati minhum-.Magh-firatanw-wa 'Ajran 'aziimaa

Muhammad is Allah's (swt) Apostle; and those who are (truly) with him are firm and .۲۹ unyielding towards all deniers of the truth, (yet) full of mercy towards one another. Thou canst see them bowing down, prostrating themselves (in prayer), seeking favour with Allah (swt) and (His) goodly acceptance: their marks are on their faces, .traced by prostration

This is their parable in the Torah as well as their parable in the Gospel: (they are) like a seed that brings forth its shoot, and

then He strengthens it, so that it grows stout, and (in the end) stands firm upon its ....stem, delighting the sowers

Thus will God cause the believers to grow in strength,) so that through them He might) confound the deniers of the truth. (But) unto such of them as may (yet) attain to faith .and do righteous deeds, God has promised forgiveness and a supreme reward

Those who are (truly) with him' could never be any of the companions who remained' with the Holy Prophet (S) when it served their own purpose in peace and prosperity and deserted him and took to their heels from the battle-fields leaving him in the midst of his enemies as done at Ohad and Hunain - history will give the names of these deserters among the companions. And those who sat quiet on the Day of Badr and Ahzab (Khandaq) and returned defeated by the enemies of Khaiber frightened, and refused to go even as a messenger to the Meccans to carry the message of the .Holy Prophet (S) on the day of the first attempt for the pilgrimage

Was it not 'Ali' who laid himself down in the bed of the Holy Prophet (S) and covered himself with the same mantle which the Holy Prophet (S) used, and helped him to escape from the house surrounded by the enemy on the night of Hijrat, risking his life ?under the swords of the plotters

Was it not 'Ali' who stood single handed fighting the enemy and protecting

the life of the Holy Prophet (S) when every one of his companions had deserted and ?ran away saving their lives in the battle of Ohad and Hunain

Was it not 'Ali' who provided for the beggar even when he was approached while he ?was in prayer in the Mosque at which the verse in Surah Maaida, ۵:۵۵ was revealed

Was it not 'Ali' and his family who gave away their bread to the poor for three days, themselves fasting consecutively at which the verse in Surah al-Insaan, ۷۶:۸-۹ was ?revealed

.These are the ones referred to here

The pity is whenever any interpretation of any verse brings out the super excellence of the holy personalities of the Ahlul Bayt, some commentators have tried to include all the companions of the Holy Prophet (S), in spite of their knowing fully about the personal qualities, character and the conduct of every one of them particularly of those brought in comparison or contrast to that of the holy Ahlul Bayt (a). Can anyone deny any of the disloyalties, treacheries and the desertions on the part of some of those who called themselves as the companions of the Holy Prophet (S), dreading the disbelievers and escaped from the battlefield at Ohad and Hunain. Could this ever be ?in any sense whatsoever, taken as the firmness against the disbelievers

It would therefore be most appropriate and just to conclude that the whole of the above verse refers to 'Ali' and to those of the holy Ahlul

Bayt (a), who possessed all the qualities of personal excellence mentioned in this .verse

Mubahila and its importance in Defining Who are The Ahlul Bayt in Surah ٣٣ (Surah Al-Ahzaab) Ayat ٣٣

Surah Ali-'Imran, ٣:٦١

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا

وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللّهِ عَلَى الْكَاذِبِينَ

Faman haaaj-jaka fiihi mim-ba'-di maa jaaa-'aka minal-'ilmi faqul ta-'aalau nad-'u'ab-naaa-'anaa wa 'ab-naaa-'akum wa nisaa -'anaa wa nisaaa-'akum wa .'anfusanaa wa'anfusakum summa nabta - hil fanaj -'alla-natallaahi alal-kaazibiin

And if anyone should argue with thee about this (truth) after all the knowledge that .٦١ has come unto thee, say: "Come ! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves; and then let us pray (together) humbly and ardently, and let us invoke God's curse upon those (of us) who ".are telling a lie

This verse is a reference to the historic Mubahila or the Spiritual Contest with the Christians of Najran. At the appointed hour the Holy Prophet (S) entered the field with Hussein (a) in his lap, Hasan (a) holding his finger and walking beside him, Lady Fatima (a) following him and Ali (a) behind her.. The Holy Prophet (S) then raised his hands towards heaven and said "Allahumma haa'oolaae Ahlu-Bayti" i.e. Lord these are the people of my house. At the appearance of these godly souls with the hallow of the divine light radiating from their holy faces, the chief monk who had brought the selected group of Christians, began to gaze at their faces and exclaimed "By God! I see the

faces which, if they pray to God for mountains to move from their places, the ".mountains will immediately move

This historic event has a great significance with regard to what it discloses about those who accompanied the Holy Prophet (S) on that memorable and unique occasion of highest sanctity. Many great Sunni scholars, commentators and traditionalists have :given the details of the event with the various aspects of its significance, saying

a. The event unquestionably establishes the truth about the spiritual purity and the .(holiness of the holy Ahlul Bayt (a

b. It proves beyond all doubts as to who are the members of the family of the Holy .(Prophet (S), i.e., the holy Prophet's Ahlul Bayt (a

c. The seriousness and the solemnity of the occasion demands absolute purity, spiritual as well as physical in the individuals, to serve in the fateful occasion for the Holy Prophet (S) to present them to Allah (swt) as the best of His creation to be heard .in their prayers for the Truth

Thus it was unquestionably and firmly established and openly proved beyond all doubts before the huge crowds of the Muslims as well as the non-Muslims to bear witness that the Holy Prophet (S), his daughter Lady Fatima (a), her sons, and her husband are the divinely purified 'Ahlul Bayt', addressed to, in Surah al-Ahzaab, ۳۳:۳۳ and none else, for Allah's (swt) command in this verse contains plurals as regards each kind of the relations to be summoned for the event, i.e., to call

sons, women, and the selves to invoke the heavens curse on the liars, but the Holy Prophet (S) took only two children whereas there were innumerable other children of his followers, only one lady was taken whereas there were nine other ladies in his own household who were his wives among who were the daughter of Abu Bakr and also of Omar; and only one soul Ali (a), who is called as one of the 'Selves' of the Holy Prophet (S) 'Anfosona' was taken, whereas there were those who claim to be his companions and very close companions too. This act of the godly selection on the part of the Holy Prophet (S), loudly declares that there were no others either among the children or the women or the other adults to be compared to these godly souls in their .personal purity and holiness

The whole Muslim world recognizes these five as the 'Panjatane-Pak' the 'Pure Five' .and this sacred term is not used for any others

(Directives to the Holy Prophet's (S) Wives and his Holy Ahlul Bayt (a

Surah Al – Ahzab, ٣٣: ٢٨-٣٣

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ

أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

Yaaa - 'ay-yuhan - Nabiy-yu qul li-'azwaajika 'in-kuntun-na turidnal-hayaatad-dunya .wa ziinatahaa fata-'aalayna 'umat-ti'-kun-na wa 'usar-rih-kun-na saraahan-jamiilaa

٢٨. O Prophet! Say unto thy wives: "If you desire (but) the life of this world and its ;charms - well, then, I shall provide for you and release you in a becoming manner

وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

Wa 'in-kuntun-na turidnal-laaha wa Rasuulahuu

wad-Daaral-’Aakhirata fa-’in-nal-laaha ’a-‘ad-da lil-Muhsinaati minkun-na ’ajran .‘aziima

but if you desire Allah (swt) and His Apostle, and (thus the good of) the life in the .٢٩
hereafter, then (know that), verily, for the doers of good among you God has readied
"!a mighty reward

يَا نِسَاء النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

Yaa-Nisaaa - ’an - Nabiy-yi man-ya’-timinkun-na bifaahishatim - mubay-yinatin - yu-zaa-‘af lahal-‘Azaabu zi‘-fayn: wa kaana zaalika ‘alal-laahi yasiiraa.

O wives of the Prophet! If any of you were to become guilty of manifestly immoral .٣٠
conduct, double (that of other sinners) would be her suffering (in the hereafter): for
.that is indeed easy for God

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُّؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

Wa Man-yaqnut minkun-na lil-la-hi wa Rasuulihii wa ta‘-mal saalihan-nu’-ti-haaa ’ajrahaa mar-ratayni wa ’a‘-tadnaa lahaa Rizqan-kariimaa.

But if any of you devoutly obeys God and His Apostle and does good deeds, on her .٣١
shall We bestow her rewards twice-over: for We shall have readied for her a most
.(excellent sustenance (in the life to come

يَا نِسَاء النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاء إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِى فِى قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

Yaa-Nisaaa-’an - Nabiy-yi lastun-na ka-’ahadim-minan-ni-saaa-’i ’init-taqaytun-na falaa takhza‘-na bil-qawli fayatma-‘al-lazii fii qalbihii marazunw-wa qulna qawlam-ma‘ruufaa.

O wives of the Prophet! You are not like any of the (other) women, provided that .٣٢
you remain (truly) conscious of God. Hence, be not over-soft in your speech, lest any
whose heart is diseased should be moved

.to desire (you): but, withal, speak in a kindly way

وَقَرْنَ فِی بُیُوتِکُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِیَّهِ الْأُولَی وَأَقِمْنَ الصَّلَاهَ وَآتِینَ الزَّکَاهَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا یُرِیدُ اللَّهُ لِیُذْهِبَ عَنکُمُ الرِّجْسَ أَهْلَ الْبَیْتِ وَیُطَهِّرَکُمْ تَطْهِیرًا

Wa qarna fii buyuu-tikun-na wa laa tabar-rajna tabar-rujal-Jaahi-liy-yatil-'uulaa wa aqim-nas-Salaata wa 'aatiinaz-Zakaata wa 'ati'-nal-laha wa Rasuulah. 'In-namaa .yuriidul-laahuliyuz-hiba 'ankumur-rijsa 'Ahlal-Bayti wa yutah-hirakum tat-hiiraa

And abide quietly in your homes, and do not flaunt your charms as they used to .۳۳ flaunt them in the old days of pagan ignorance; and be constant in prayer, and render the purifying dues, and pay heed unto God and His Apostle: for God only wants to remove from you all that might be loathsome, O you members of the (Prophet's) {(household, and to purify you to utmost purity.{Ayat-e-Tathir - The Ahlul-Bayt's (a

The verses referring to the wives of the Holy Prophet (S), clearly indicates that the wives of the Holy Prophet (S), were not of equal footing in faith and fidelity. Of them were those inclined towards worldly pleasures and some were inclined toward the external happiness of the life in this world and no assurance had been granted to any of them of their success in their life hereafter. The wives of the Holy Prophet (S) during their wedlock was not free from the impurities of mischief, envy, greed, .intrigue, pride and prejudice

There are incidents and even verses in the Qur'an which relates the Holy Prophet's (S) displeasure of this misconduct in his wives, where he

even goes to the extend of taking an oath not to go near them for a period of time. This is the reason that they could not be included in the last clause of the verse ۳۳ above in which is given the highest standard of purity referring to the Ahlul Bayt (a), .(i.e., the People of the House of the Holy Prophet (S

This is the reason that throughout these verses referring to the wives of the Holy Prophet (S), the personal pronoun used is in plural in the feminine gender, but in that celebrated verse ۳۳, the pronoun used is plural in the masculine gender. Always for a .mixed assembly of men and women, the Qur'an uses the masculine gender

This transition in the grammatical use of the language, makes it quite obvious that this clause is quite a different matter used for a different group other than the previous one, and has been suitably placed here to show a comparative position of the Ahlul .(Bayt in contrast to the wives of the Holy Prophet (S

When this verse (Surah al-Ahzaab, ۳۳:۳۳) was revealed, the Holy Prophet (S) was in the house of Umme-Salema. At the revelation of: "Verily willeth God to keep away impurity from you O People of the House! and He purifieth you with the perfect purification," (Surah al-Ahzaab, ۳۳:۳۳) the Holy Prophet (S) assembled his daughter Fatima (a), her two sons Hasan (a) and Hussein (a) and her husband, his cousin

Ali (a) and covered the group including himself with his own mantle and addressing :God said

O God! These constitute my progeny! Keep them away from every kind of impurity," ".purified with perfect purification

Umme Salma, who was indeed among the righteous wife of the Holy Prophet, witnessing this marvellous occasion, humbly submitted to the Holy Prophet (S) "O Apostle of God! May I also join the group?" to which the Holy Prophet replied, "No, ".remain thou in thine own place, thou art in goodness

.Even Ummul Momineen Ayesha has reported this occasion

There is not even a single, even inauthentic tradition to show that the Holy Prophet (S) .included the wives in the verse of Surah Ahzaab, ٣٣:٣٣

Assurance (To Holy Prophet (S)) of Tranquillity Happiness after Trials and Tribulations

Surah al-Inshira, ٩٤:١-٨

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

?Alam nash-rah laka sadrak'

,Have We not opened thy heart .١

وَوَضَعْنَا عَنكَ وِزْرَكَ

Wa waza'-naa 'anka wizrak

and lifted from thee the burden .٢

الَّذِى أَنقَضَ ظَهْرَكَ

?Al-lazii 'anqaza zah-rak'

?that had weighed so heavily on thy back.٣

وَرَفَعْنَا لَکَ ذِکْرَکَ

?Wa rafa‘-naa laka zik-rak

?And (have We not) raised thee high in dignity .۴

فَإِنَّ مَعَ الْعُسْرِ یُسْرًا

.Fa-’in-na ma-‘al-‘usri yusraa

:And, behold, with every hardship comes ease .۵

إِنَّ مَعَ الْعُسْرِ یُسْرًا

In-na ma-‘al-‘usri yusraa’

!verily, with every hardship comes ease .۶

فَإِذَا فَرَغْتَ فَانصَبْ

,Fa-’izaa faragh-ta fansab

,Hence, when thou art freed (from distress), remain steadfast .۷

وَإِلَی رَبِّکَ فَارْغَبْ

.Wa ’ilaa Rab-bika far-ghaab

.and unto thy Sustainer turn with love .۸

While this verse is an assertion from Allah (swt) that He has given the heart of the Holy Prophet (S), the greatest expanse for knowledge, it is also a prophetic announcement of the mention or the

eminence of the Holy Prophet (S) being raised to glorious heights both in this world and in the hereafter, high above the mention of any one in the world. Bringing into account the 'Salawat' or the salutation, every Muslim is obliged to recite it at least in .each of the five times daily prayer

There is none in the world to be compared to the Holy Prophet (S) in this regard for the name of no other apostle of God, is mentioned in such abundance. This prophesy was made when the Prophet (S) was a solitary figure, not much recognised even by the people of his own place and when most of the people in his surroundings were hostile to him. The whole life of the Holy Prophet (S) was of persecution, difficulties and toil, dangers and worries. The repeated statement here is to give emphasis to the promise and its assurance of the ultimate triumph of the cause even though in the earlier stages the situation was utterly hopeless and the survival of the Holy Prophet .(S), the Muslims and the very name of the faith, Islam, seemed to be an impossibility

Reasons stated by Allah (swt) for making the Prophet (S) sign the Treaty of Hudaybiyyah

Surah Al – Fath, ۴۸:۲۵

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاء مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَؤُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِى رَحْمَتِهِ مَن يَشَاء لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

Humul-laziina kafaruu wa sad-duukum 'anil-Masjidil - Haraami wal - hadya ma'kuufan 'ay - yablugha mahil-lah

Ha-raami wal - hayda ma'kuufan 'an - yablugha mahil-lah. Wa lau laa rijaalum-Mu'- -
minuuna wa nisaaa-'um-Mu'minaa-tul-lam ta'-lamuuhum 'an-tata-'uu-hum fatusii-
bakum -minhum- ma-'ar-ratum-bi-ghayri 'ilm, li-yudkhilal-laahu fii Rahmatihii may-
.yashaaa'. Lau tazay-yaluu la-'az-zabnal-laziina kafaruu minhum 'azaaban 'aliimaa

It was not for your enemies' sake that He stayed your hands from them: for] it was] .٢٥
they who were bent on denying the truth, and who debarred you from the Inviolable House of Worship and prevented your offering from reaching its destination. And had it not been for the believing men and believing women (in Mecca), whom you might have unwittingly trampled underfoot, and on whose account you might have become guilty, without knowing it, of a grievous wrong -: (had it not been for this, you would have been allowed to fight your way into the city: but you were forbidden to fight) so that (in time) God might admit to His grace whomever He wills. Had they (who deserve Our mercy and they whom we have condemned) been clearly discernible (to you), We would indeed have imposed grievous suffering (at your hands) on such of them as .were bent on denying the truth

The Holy Qur'an

The Holy Qur'an, Revelation from Allah (swt) only

Surah Yunus, ١٠ :٣٧-٣٨

وَمَا كَانَ هَـذَا الْقُرْآنُ أَن يُفْتَرَى مِن دُونِ اللّهِ وَلَـكِن تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

Wa maa kaana haazal-Qur-'aanu 'an yuf-taraa min-duunil-laahi wa laakin-tasdii-qal-
.lazii bayna ya-dayhi wa tafsii-lal-Kitaabi laa ray-ba fiihi mir-Rab-bil-'Aala-miin

Now this Qur'an could not possibly have been devised by anyone save God: nay .٣٧
indeed, it confirms the truth

of whatever remains (of earlier revelations) and clearly spells out the revelation (which comes) - let there be no doubt about it - from the Sustainer of all the worlds.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِسُورَةٍ مِّثْلِهِ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

Am yaquuluu-naf-taraah? Qul fa’-tuu bi-suuratim-mithlihii wad-‘uu manistata‘-tum-’min-duunil-laahi ’in-kuntum Saadi-qiin!

۳۸. And yet, they (who are bent on denying the truth) assert, "(Muhammad) has invented it!"

Say (unto them): "Produce, then, a surah of similar merit; and (to this end) call to your aid whomever you can, other than God, if what you say is true!"

God’s Unique Way of Sending His Messages to Mankind

Surah Ash – Shura, ۴۲:۵۱

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاء حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاء إِنَّهُ عَلِيٌّ حَكِيمٌ

Wa maa kaana libasharin ’ay-yakal-limahul-laahu ‘il-laa Wahyan ’aw minw-waraaa-’i hijaabin ’aw yursila rasuulan fayuhiya bi-’iznihii maa yashaaa’ ’in-nahuu ‘Aliy-yun Hakiim.

۵۱. And it is not given to mortal man that God should speak unto him otherwise than through sudden inspiration, or (by a voice, as it were) from behind a veil, or by sending an apostle to reveal, by His leave, whatever He wills (to reveal): for, verily, He is exalted, wise.

The Holy Qur’an, a Book Complete in Every Aspect and Sent as a Grace From Almighty Allah (swt) and a Guide to Every Believer

Surah Az – Zumar, ۳۹:۲۳

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاء وَمَن يُضْلِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Al-laahu naz-zala 'ahsanal-Hadiithi Kitaabam-mutashaabi-ham-mathaaniya taq-' sha-'ir-ru minhu juluudul-laziina yakh-shawna Rab-bahum. Thum-ma taliinu juluu-duhum wa quluu-buhum 'ilaa Zikril-laah. Zaa-lika hudal-laahi yahdii bihii man-yashaaa': wa

p: ۴۴

man-yuzli-lil-laahu famaa lahuu min haad

God bestows from on high the best of all teachings in the shape of a divine writ fully .۲۳ consistent within itself, repeating each statement (of the truth) in manifold forms - (a divine writ) which do shivers the skins of all who of their Sustainer stand in awe: (but) in the end their skins and their hearts do soften at the remembrance of (the grace of) ......God

Such is God's guidance: He guides therewith him that wills (to be guided) - whereas he .whom God lets go astray can never find any guide

The Holy Qur'an was revealed in parts on various occasions during the wide span of twenty-thee (۲۳) years. The greatest proof of the Holy Book being the revealed Word of God is in its uniformity in all its parts conforming to each other and constituting a perfect harmonious whole without the least contradiction or inconsistency anywhere in it, though the circumstances necessitating the revelations, were of varying nature .and yet all through the vicissitudes, there is found a perfect uniformity

As regards God's guiding whomsoever He pleases and leaving whomsoever He pleases, to stray, refer to Surah an-Nahl, ۱۶:۹۳, Surah al-Ibrahim, ۱۴:۴ and Surah al-Baqarah, ۲:۲۶.

:(Said the Holy Prophet (S

If anyone trembles, fearing God's wrath against his sins, it would shed out his sins, " ".off the individual's account as the dried leaves are dropped away from a tree

The Holy Qur'an, a Book of True Guidance but, only for the Believers

Surah Luqman, ۳۱ :۲-۵

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

,Tilka 'Aayaatul-Kitaabil-Hakiim

These are messages of the divine writ, full .۲

,of wisdom

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

,Hudanw-wa Rahmatal-lil-Muhsiniin

providing guidance and grace unto the doers of good .٣

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ

Al-laziina yuqii-muunas-Salaata wa yu'tuunaz-Zakaata wa hum-bil 'Aakhiraati hum' .yuuqinuun

who are constant in prayer and dispense charity: for it is they, they who in their .۴ !innermost are certain of the life to come

أُوْلَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

.Ulaaa-'ika 'alaa Hudam-mir-Rab-bihim wa 'ulaaa-'ika humul-Muflihuun

It is they who follow the guidance (that comes to them) from their Sustainer; and it .۵ !is they, they who shall attain to a happy state

The Holy Qur'an is termed as the Book of Wisdom for it contains factors of the highest knowledge which a mortal of any standard of intellect, from the average to the maximum degree, can possibly bear and which is sufficient for man to raise himself from the abyss of material degradation to the sublime heights of heavenly grace and eternal bliss. The Holy Qur'an is a guidance from God and God's mercy - for those who are seeking to achieve goodness in their life on earth. Those who wish goodness for themselves and for others, loving the good (Tawallah) and discarding the evil .(Tabarra). It is this quality, which is called 'Taqwa' i.e. piety

:In Hadith al Qudsi, Allah (swt) says

You have taken My Book and placed it under your feet, and you have taken this world" ".and placed it over your head

(The Holy Qur'an : Its Protection Against any Distortion is Promised by Allah (swt

Surah Al – Hijr, ۱۵:۹

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

.In-na Nahnu naz-zal-naz-Zikra wa 'in-naa lahuu la-Haafizuun'

.۹

p: ۴۶

Behold, it is We Ourselves who have bestowed from on high, step by step, this .(reminder: and, behold, it is We who shall truly guard it (from all corruption

This prophecy has been strikingly confirmed by the fact that the text of the Qur’an has remained free from all alterations, additions, or deletions ever since it was enunciated by the Prophet (S) in the seventh century of the Christian era; and there is no other instance of any book, of whatever description, which has been similarly preserved over such a length of time. The Holy Scriptures revealed through the several other apostles of God in the past, were either corrupted or made all together extinct. God would not allow a similar fate to befall His Final Word, for no other apostle would again come nor any other Book will be revealed. Hence the security of the Last and the Final Word of God becomes necessary and it could be done by none save by God Himself. Hence God Himself undertakes to see that it remains secure in its .originally revealed form forever

Allah’s (swt) Challenge to Mankind to Produce a Like of The Qur'an

Surah Al – Isra’, ۱۷:۸۸

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Qul-la’inij-tama-‘atil-’Insu wal-Jin-nu ‘alaaa ’ay-ya’-tuu bi-mithli haazal-Qur-’aani .laa ya’-tuuna bi-mith-lihii wa lau kaana ba‘-zuhum li -ba‘-zin-zahiiraa

Say: “If all mankind and invisible beings(i.e. .jinn) would come together with a view .۸۸ to producing the like of this Qur’an, they could not produce its like even though they were

."!to exert all their strength in aiding one another

Surah Baqarah, ٢:٢٣

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ

Wa 'in - kuntum fii ray-bim-mimmaa nazzal-naa 'alaa 'Abdinaa fa '-tuu bi-Suuratim-.mim-mis-lih; wad- 'uu shuha - daaa - 'akum-min-duunillaahi 'in-kuntum saadi-qiin

And if you are in doubt as to what we have revealed from time to time to Our servant, .٢٣ then produce a Surah like there unto; And call your witnesses or helpers (if there are any) .besides Allah, if your (doubts) are true

Surah Hud, ١١:١٣

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ

Am yaquu - luunaf - taraah, Qul fa'tuu bi-ashri Suwarim - mislihii muftara - yaatinw' wad-'uu mamis - tata '-tum-min-duunil-laahi 'in - kuntum saadiqiin

Or they may say, " He forged it." Say, " Bring ye then ten Surahs forged, like unto it, .١٣ !and call (to your aid) whomsoever ye can, other than Allah! - if you speak the truth

The First Revelation of the Qur'an

Surah Al – 'Alaq, ٩٦:١-٥

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

,Iqra' bismi Rab-bikal-lazii khalaq'

Read in the name of thy Sustainer, who has created .١

خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ

.Khalaqal-'insaana min 'alaq

!created man out of a germ-cell .٢

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Iqra’ wa Rab-bukal-’ Akram’

Read - for thy Sustainer is the Most Bountiful One .٣

الَّذِی عَلَّمَ بِالْقَلَمِ

,Al-lazii ‘al-lama bil Qalam’

who has taught (man) the use of the pen .۴

عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ

.Al-lamal-’insaana maa lam ya‘-lam‘

!taught man what he did not know .۵

These five verses revealed are the first revelation received by the Holy Prophet (S) through the Messenger Angel Gabriel in the cave of Hira. Formerly, it is reported that the Holy Prophet (S) used to receive the communion through dreams and the voices while he was alone in lonely places

.and did not see the speaker

In the fortieth year of his life on the ۲۷th night of the month of Rajab when the Holy Prophet (S) was busy in his meditation and prayers in the cave of the Mount Hira, in deep silence and the calm atmosphere, all of a sudden he heard a voice calling him by name and a flood of light broke in upon him with dazzling splendour. He composedly .beheld a human form approaching

It was the Messenger Angel Gabriel, who, coming quite near, held a silken scroll before him and asked him to read what was written thereon. He felt his mind fully illumined with the Divine Light and his eyes were opened to the writing on the scroll and he recited the first few verses of this Surah (Surah al-Alaq, ۹۶:۱-۵). when he finished the recitation, the Angel announced "O Muhammad! Verily thou art the ."!apostle of God and I am His Angel Gabriel

This address was a signal to start the ministry. The Angel saying this disappeared. Besides the Holy Prophet (S) getting charged with the reading of the Word of God, his memory was divinely conditioned with retention and what he recited only once, .before the Angel, remained graven on his heart

The story of the Holy Prophet (S) getting fright-stricken, returning home trembling, and he being frightened like a child etc. are all mere stories and wishful imagination of .(some Jewish fabrications against the Holy Prophet (S

The Holy Prophet

:S) says)

."I was the Apostle of God when Adam was still amidst water and the clay"

Besides the one who was destined to be the Last Apostle or the Final Warner and his advent was prophesied in all the ancient scriptures, would never have been in the least perturbed at meeting the Angel.

Night of Qadr , The Night of Destiny , better than a ۱۰۰۰ Nights

Surah Al – Qadr, ۹۷:۱-۵

إِنَّا أَنزَلْنَاهُ فِی لَیْلَهِ الْقَدْرِ

:In-naaa 'anzal-naahu fii Laylatil-Qadr'

.Behold, from on high have We bestowed this (divine writ) on the Night of Destiny .۱

وَمَا أَدْرَاکَ مَا لَیْلَهُ الْقَدْرِ

?Wa maaa 'ad-raaka maa Laylatul-Qadr

?And what could make thee conceive what it is, that Night of Destiny .۲

لَیْلَهُ الْقَدْرِ خَیْرٌ مِّنْ أَلْفِ شَهْرٍ

Laylatul-Qadri khayrum-min 'alfi Shahr

:The Night of destiny is better than a thousand months .۳

تَنَزَّلُ الْمَلَائِکَهُ وَالرُّوحُ فِیهَا بِإِذْنِ رَبِّهِم مِّن کُلِّ أَمْرٍ

:Tanaz-zalul - malaaa - 'ikatu war-Ruuhu fiihaa bi-'izni-Rab-bihim-min-kul-li'amr

in hosts descends in it the angels, bearing divine inspiration by their Sustainer's .۴ ;leave

سَلَامٌ هِیَ حَتَّى مَطْلَعِ الْفَجْرِ

!Salaa-mun Hiya hat-taa mat-la-'il-Fajr

.from all (evil) that may happen does it make secure, until the rise of dawn .۵

This is a unique Night of Grandeur - a Mystic Night of special value and worth allotted for men to spend the whole of it, awake and praying to the Lord seeking His forgiveness for the sins and His grace and mercy. It is said that it is announced in the heavens, "Who is there among the mankind to seek tonight the forgiveness and the "grace of the Lord and have it

Parents

(The best deed before Allah (swt

Surah Al – Ahqaf, ۴۶:۱۵-۱۶

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا

p: ۵۰

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِی أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِی أَنْعَمْتَ عَلَیَّ وَعَلَی وَالِدَیَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِی فِی ذُرِّیَّتِی إِنِّی تُبْتُ إِلَیْكَ وَإِنِّی مِنَ الْمُسْلِمِینَ

Wa was-say-nal-'insaana bi-waali-day-i' ihsaanaa: hamalat-hu 'um-muhuu kurhanw-wa waza-'at-hu kurhaa. Wa hamluhuu wa fisaaluhuu thalaa-thuuna shahraa. Hat-taaa 'izaa balagha 'ashud-dahuu wa balagha 'arba-'iina sana-tan-qaala Rab-bi 'awzi'-niii 'an 'ashkura ni'-matakal-latii 'an-'amta 'alay-ya wa 'alaa waaliday-ya wa 'an 'a'-mala saalihan-tar-zaahu wa 'aslih lii fii zur-riy-yatii. 'In-nii tubtu 'ilay-ka .wa in-ni- minal-Muslimiin

Now (among the best of the deeds which) We have enjoined upon man is goodness .۱۵ towards his parents. In pain did his mother bear him, and in pain did she give him birth; and her bearing him and his utter dependence on her took thirty months. And so, when he attains to full maturity and reaches forty years, he (that is righteous) prays: "O my Sustainer! Inspire me so that I may forever be grateful for those blessings of Thine with which Thou hast graced me and my parents, and that I may do what is right (in a manner) that will meet with Thy goodly acceptance; and grant me righteousness in my offspring (as well). Verily, unto Thee have I turned in repentance: "!for, verily, I am of those who have surrendered themselves unto Thee

أُوْلَئِكَ الَّذِینَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجاوَزُ عَن سَیِّئَاتِهِمْ فِی أَصْحابِ الْجَنَّهِ وَعْدَ الصِّدْقِ الَّذِی كَانُوا یُوعَدُونَ

Ulaaa-'ikal-laziina nataqab-balu 'anhum 'ahsana maa-'amiluu wa natajaa-wazu 'an' say-yi-'aatihim fiii

.as-haabil-Jan-na: wa‘-das-sidqil-lazii kaanuu yuu-‘aduun’

It is (such as) these from whom We shall accept the best that they ever did, and .۱۶
whose bad deeds We shall overlook: (they will find themselves) among those who are destined for paradise, in fulfilment of the true promise which they were given (in this .(world

Note the reasoning with which man is enjoined to regard, revere, honour, and respect the parents. ‘Ihsan’ is not what is done in return or for any good but the initiative in .doing good without expecting any return for it

Status of Parents in Islam

Surah Luqman, ۱۳ :۱۴

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Wa was-say-nal’ insaana biwaaliday: hamalat-hu ’um-muhuu wahnan ‘alaa .wahninw-wa fisaaluhuu fii ‘aamayni ’anish-kur lii wa li-waalidayk: ’ilay-yal-Masiir

And (God says:) “We have enjoined upon man goodness towards his parents: his .۱۴
mother bore him by bearing strain upon strain, and his utter dependence on her lasted two years: (hence, O man,) be grateful towards Me and towards thy parents, .(and remember that) with Me is all journey’s end

(Utmost respect and veneration to Parents, after Allah (swt

Surah Al – Isra’, ۱۷:۲۳

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ

أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا

Wa qazaa Rab-buka ’al-laa ta‘-buduuu ’il-laaa ’iy-yaahu wa bil-waa-lidayni ’ihsaa-naa. ’Im-maa yablu-ghan-na ‘indakal-ki-bara ’ahadu-humaaa ’aw kilaa-humaa falaa .taqul-lahumaa wa ’uf-finw-wa laa tanhar-humaa wa qul-lahumaa qawlan-kariimaa

And your Lord has commanded that you shall not serve (any) but Him, and do good .۲۳
to your parents. If either or both of them

p: ۵۲

reach old age with you, say not to them (so much as) "ugh" nor chide them, but .(always) speak to them reverent speech

Islam ranks the obedience to parents second only to God. The extent to which one has to regard his parents and obey them is peculiar only to Islam. None shall even raise his voice higher than the voice of his parents - nor look towards them even eye to eye - nor walk in advance of them - nor address them with their names. Nothing shall be done to bring disrepute or blame on them from the people and if they be believers, the children should pray for their salvation, and if they be disbeliever, they might be gently invited towards the right belief and goodness. If man cannot venerate the ones responsible in bringing him in this world, he will never be able to .acknowledge truly the Only One Creator of all mankind

Prayer for one's parents

Surah Ibrahim, ۱۴:۴۱

رَبَّنَا اغْفِرْ لِی وَلِوَالِدَیَّ وَلِلْمُؤْمِنِینَ یَوْمَ یَقُومُ الْحِسَابُ

!Rab-ba-nagh-fir lii wa li-waa-li-day-ya walil-Mu'mi-niina Yawma yaquu-mul-Hisaab

Grant Thy forgiveness unto me, and my parents, and all the believers, on the Day.۴۱ "!on which the (last) reckoning will come to pass

Surah Al-Isra', ۱۷:۲۴

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَهِ وَقُل رَّبِّ ارْحَمْهُمَا کَمَا رَبَّیَانِی

صَغِیرًا

Wakh-fiz la-humaa janaa-haz-zul-li minar-rahmati wa qur-Rab-bir-ham-humaa .kamaa rab-ba-yaanii saghiiraa

And make yourself submissively gentle to them with compassion, and say: "O my .۲۴ ".Lord! have compassion on them, as they brought me up (when I was) a child

These ayats are recited in Salatul Walidain which is

a Salat prayed for the well-being and blessing of Almighty onto one's parents in this world and the hereafter. This is a two rakaat Salat prayed similiar to Salat al-Fajr. In the first rakaat, after Surah Al-Hamd, ١:١-٧, Surah al-Ibrahim, ١۴:۴١ is recited ten times in Qunoot, and in the second rakaat, after Surah Al Hamd, ١:١-٧, Surah Nooh, ٧١:٢٨ is recited ten times in Qunoot. After ending the Salat, Surah al-Israa, ١٧:٢۴ is recited ten .times and then plead to the Sustainer of all the worlds for blessing for ones' parents

Dua for Parents and the Believers

Surah Nuh, ٧١:٢٨

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

Rab-bigh-fir lii wa liwaali-day-ya wa liman-dakhala bay-tiya Mu'-minaw wa lil-mu'miniina wal mo'minaat; wa laa tazidiz - zaalimiina 'il-laa tabaaraa!

٢٨. "O my Sustainer! Grant Thy forgiveness unto me and unto my parents, and unto everyone who enters my house as a believer, and unto all believing men and believing women (of later times); and grant Thou that the doers of evil shall increasingly meet with destruction!"

.This verse is recited in the Qunoot of Salaat Hadiyan-e-Walidain

Man, His Nature

Human Cycle

Surah An – Nahl, ١۶:٧٠

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُم مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

Wal-laahu khalaqa-kum thumma yatawaf-faakum wa min-kum-may-yurad-du 'ilaaa 'arzalil-'umuri li-kay laa ya'lama ba'-da 'ilmin shay-aa: 'in-nal-laaha 'Aliimun-Qadiir.

٧٠. And God has created you, and in time will cause you to die; and many a one of you is reduced in old age to a most abject

.state, ceasing to know anything of what he once knew so well

!Verily, God is all-knowing, infinite in His Power

Evolution of Man from Dust

Surah Al – Hajj, ۲۲:۵-۶

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن

نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاء إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ
لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّى وَمِنكُم مَّن يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا
الْمَاء اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

Yaa ay-yuhan naa-so in kun-tum fi rai-bim minal Ba'-thi fa-in-naa khalaq-naa-kum min turaabin thum-ma min nut-fatin thom-ma min 'ala-qatin thum-ma min muz-ghatim mukhal-laqatinw-wa ghairi mukhal-laqa-til li-nubay-yina lakum; wa nuqir-ru fil ar-haa-mi maa nashaa-u ilaa aja-lim musam-ma; thum-ma nukh-rijukum tiflan thum-ma li-tab-lughuu ashud-dakum; wa min-kum may-yutawaf-fa waminkum may-yurad-du ilaa arzalil 'umuri li-kay-la y'alama mim b'adi 'il-min shay-aa; wa taral ar-za haamidatan faa-izaa anzalnaa alay-hal maa-ah-taz-zat wa rabat wa am-batat .min kul-li zau-jim bahiij

O Men! If you are in doubt as to the (truth of) resurrection, (remember that,) We .۵
have created (every one of) you out of dust, then out of a drop of sperm, then out of a germ-cell, then out of an embryonic lump complete (in itself) and yet incomplete, so .that We might make (your origin) clear unto you

And whatever We will (to be born) We cause it to rest in the (mother's) wombs for a term set (by us), and then We bring you forth as infants

and (allow you to live) so that (some of) you might attain to maturity: for among you are such as are caused to die (in childhood), just as many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so .well

And (if, O man, thou art still in doubt as to resurrection, consider this:) thou canst see the earth dry and lifeless - and (suddenly,) when We send down waters upon it, it stirs !and swells and puts forth every kind of lovely plant

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِي

Zaalika bian-nal Laaha Huwal haq-qu wa an-nahu yoh-yil mau-taa wa an-nahu ‘alaa .kul-li shay-in qadiir

All this (happens) because God alone is the Ultimate Truth, and because He alone .۶ .brings the dead to life, and because He has the power to will anything

Surah Al - Mu’minun, ۲۳:۱۲-۱۴

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ

;Wa laqad khalaq-nal-’in-saana min-sulaa-latim-min-tiin

,Now, indeed, We create man out of the essence of clay .۱۲

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

;Thum-ma ja-‘alnaahu nutfa-tan-fii qaraarim-makiin

,and then We cause him to remain as a drop of sperm in (the womb’s) firm keeping .۱۳

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا

الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Thum-ma khalaq-nan-nutfata ‘alaqatan-fa-khalaqnal-‘alaqata muz-ghatan fa-khalaqnal-muz-ghata ‘izaaman-fa-kasawnal-‘izaama lahmaa; thum-ma ’an-sha’-

!naahu khalqan 'aakhar. Fa-tabaa-rakal-laahu 'Ahsanul-khaaliqiin

and then We create out of the drop of sperm a germ-cell, and then We create out .۱۴
of the

germ-cell an embryonic lump bones, and then We clothe the bones with flesh - and then We bring (all) this into being a new creation: hallowed, therefore, is God, the best !of artisans

Those who doubt about God's raising the dead for the requital, are invited to reflect upon the evolution in their own birth or in the world of the nature around. This verse in the least words refers to the various evolutionary stages through which human being passes during his formation in the womb of his mother. The matter has been dealt with marvellous subtlety and grace, with every expression consisting of profound wealth of higher meaning. From the drop of a liquid caused to pass from the back of a father, collected in the womb of the mother as the seed, the semi-liquid of the seed is fertilized into a ovum, the ovum is turned into a fetus, the fetus is given the shape of a .child

These stages itself are quite sufficient to speak to man of the Omnipotence of the Creator. Then at the Independent Will of the Omnipotent Lord, is decided the sex of the child and grants its stay in the womb until its prescribed period, the minimum extend being six months and the maximum being ten months. The Will here also refers to the knowledge of God as to the features of the issue, physical as well as mental, moral and spiritual. The child is brought forth from the mother's womb as a

weak and a helpless infant which is caused either to die while still young or allowed to .live and reach old age

The subtle and the graceful way and the comprehensive expressions in the finest possible words holding in them treasures of knowledge about the creation of a human being can be better admired as a marvel of the heavenly literature, only by intelligent ones, particularly the scholars of the biological science about the pre-genital .evolutionary stages of the human life

Men not created without a purpose

Surah Mu'minun, ٢٣:١١٥

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Afa-hasib-tum 'an-namaa khalaq-naakum 'aba-thanw-wa 'an-nakum 'ilaynaa laa' ?tur-ja-'uun

١١٥. "What! Did you then think that We had created you in vain and that you shall not "?be returned to Us

Allah (swt) has granted Man free will to choose between good and evil

Surah Al – Muddaththir, ٧٤:٣١

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا

لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ

Wa maa ja-'alnaaa 'As-haaban-naari 'il-laa malaaa-'i-ka. Wa maa ja-'alnaa 'id-data-hum 'il-laa fitnatal-lil-laziina kafa-ru liyas-taiqinal laziina 'uutul-Kitaaba wa yaz-daadal-laziina aa-manuu iymaa-naw-wa laa yartaa-bal-laziina 'uutul-Kitaaba wal-Mu'minuuna wa li-yaquulal-laziina fii quluubi-him mara-zunw-wal-kaafiruuna maa-zaaa 'araadal-laahu bi-haazaa mathalaa? Kazaalika yuzil-lul-laahu man-yashaaa'u

wa yahdii may-yashaaa. Wa maa ya‘-lamu junuuda Rab-bika ’il-laa Huu. Wa maa hiya ’il-laa zikraa lil-bashar.

۳۱. For We have caused none but angelic powers to lord over the fire (of hell): and We have not caused their number to

p: ۵۸

be aught but a trial for those who are bent on denying the truth - to the end that they who have been granted revelation aforetime might be convinced (of the truth of this divine writ); and that they who have attained to faith (in it) might grow yet more firm in their faith: and that (both) they who have been granted the earlier revelation and they who believe (in this one) might be freed of all doubt; and that they in whose hearts is disease and they who deny the truth outright might ask, "What does (your) "?God mean by this parable

In this way God lets go astray him that wills (to go astray), and guides aright him that wills (to be guided).And none can comprehend thy Sustainer's forces save Him alone: .and all this is but a reminder to mortal man

:In Hadith al Qudsi, Allah (swt) says

Oh! Sons of Adam! Obey Me to the extent of your needs towards Me. Disobey Me to" the extent of your ability to tolerate the fire of Hell. Collect wealth in this world according to the length of your stay here. Collect for your Akhirat (hereafter) according to the length of your stay there. Do not think that your death is far and your ".bounties are available, or your sins are hidden

Man advised not to be pompous

Surah Al–Hadid, ۵۷:۲۳-۲۴

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Li-kaylaa ta-saw 'alaa maa faatakum wa laa tafrahuu bimaa 'aataa-kum. Wal-laahu laa yuhib-bu kul-la

-,mukh-taalin fakhuur

Know this,) so that you may not despair over whatever (good) has escaped you) .٢٣
nor exult (unduly) over whatever (good) has come to you: for, God does not love any
- of those who, out of self-conceit, act in a boastful manner

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

Al-laziina yab-khaluuna wa ya-muruu-nan-naasa bil-bukhl. Wa man-yatawal-la' .fa-'in-nal-laaha Huwal-Ghaniy-yul-Hamiid

!those who are niggardly (with God's bounty) and bid others to be niggardly .٢٤

And he who turns his back (on this truth ought to know that) verily, God alone is self-!sufficient, the One to whom all praise is due

Man is himself accountable for his own actions

Surah Al-Isra', ١٧:١٥

مَّنِ اهْتَدَى فَإِنَّمَا يَهْتَدى لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

Manih-tadaa fa-'in-namaa yah-tadii linafsi: wa man zal-la fa'in-namaa yazil-lu 'alay-haa: wa laa taziru waazira-tuw-wizra 'ukhraa: wa maa kun-naa mu - 'az-zibiina hat-.taa nab-'atha rasuulaa

Whoever chooses to follow the right path, for his own soul does he go aright; and .١٥
whoever goes astray, to it's detriment only does he go astray; and no bearer of burdens shall be made to bear another's burden, nor do We chastise (any community) .until We send an Apostle to them

Man's selfish mentality

Surah Fussilat ٤١, ٤٩:٥١

لَا يَسْأَمُ الْإِنسَانُ مِن دُعَاء الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَؤُوسٌ قَنُوطٌ

Laa yas-'amul-'insaanu min du-'aaa-'il-khayri wa 'im-mas-sa-hush-shar-ru fa-ya-'uusun-qanuut.

Man never tires of asking for the good (things of life); and if evil fortune touches him, he abandons all hope, giving himself up to despair. ۴۹.

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّاء مَسَّتْهُ

p: ۶۰

لَيَقُولَنَّ هَذَا لِى وَمَا أَظُنُّ السَّاعَةَ

قَائِمَةً وَلَئِن رُّجِعْتُ إِلَى رَبِّى إِنَّ لِى عِندَهُ لَلْحُسْنَى فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا

عَمِلُوا وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ

Wa la-'in 'azaqnaahu Rah-matam-min-naa mim-ba'-di zar-raaa-'a mas-sat-hu layaquu-lan-na haazaa lii wa maaa 'azunnus-Saa-'ata qaaa-'imatanw-wa la-'ir-ruji'atu 'ilaa Rab-biii 'in-na lii 'indahuu lal-husnaa! Falanu-nab-bi-'an-nal-laziina .kafaruu bimaa 'amiluu, wa lanuziiqan-nahum-min 'Azaabin ghaliiz

yet whenever We let him taste some of Our grace after hardship has visited him, .٥٠
he is sure to say, "This is but my due!" - and, "I do not think that the Last Hour will ever come: but if (it should come, and) I should indeed be brought back unto my Sustainer, "!then, behold, the ultimate good awaits me with Him

But (on the Day of Judgement) We shall most certainly give those who were bent on denying the truth, full understanding of all that they ever did, and shall most certainly .give them (thereby) a taste of suffering severe

وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأى بِجانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاء

عَرِيضٍ

Wa 'izaaa 'an-'amnaa 'alal-'insaani 'a'-raza wa naa bi-jaanibi. Wa 'izaa mas-sahush-!shar-ru fazuu du-'aaa-'in 'ariiz

And, too, when We bestow Our blessings upon man, he tends to turn aside and .٥١
keep aloof (from remembering Us); but as soon as evil fortune touches him, he is full !of wordy prayers

Man always makes hasty decisions

Surah Al-Isra', ١٧:١١

وَيَدْعُ الإِنسَانُ بِالشَّرِّ دُعَاءهُ بِالْخَيْرِ وَكَانَ الإِنسَانُ عَجُولاً

Wa yad-‘ul-’insaanu bish-shar-ri du-‘aaa-’ahuu bil-khayr; wa kaanal-insaanu ‘ajuulaa.

۱۱. As it is, man (often) prays for things that are bad (for him) as if he were praying for something that is good (for him):

p: ۶۱

.(for man is prone to be hasty (in his judgements

:This verse applies to the following occasions

When one is worried or angry against himself or his people, in disgust, the individual .١ starts cursing himself and his people in the same earnestness as he prays for good. If God only grants such prayers the individual will meet only perdition, which, God by His .mercy does not do it

.Praying for immediate gains, neglecting the ultimate consequences .٢

.Praying for things not allowed in the same way that he prays for things allowed .٣

Ungrateful nature of Man

Surah Az – Zumar, ٣٩:٨

وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

Wa ’izaa mas-sal-’insaana zur-run-da-‘aa Rab-bahuu mu-niiban ’ilayhi thum-ma ’izaa khaw-walahuu ni‘-matam-min-hu nasiya maa kaana yad-‘uuu ’ilayhi min qablu wa ja-‘ala lil-laahi ’andaadal-liyuzil-la ‘an Sabiilih. Qul tamat-ta‘ bikufri-ka qaliilan ’in-!naka min ’As-haabin-Naar

Now (thus it is:) when affliction befalls man, he is likely to cry out to his Sustainer, .٨ turning unto Him (for help); but as soon as He has bestowed upon him a boon by His grace, he forgets Him whom he invoked before, and claims that there are other .powers that could rival God - and thus leads (others) astray from His path

Say (unto him who sins in this way): “Enjoy thyself for a while in this thy denial of the truth: (yet,) verily, thou art those who are destined

!for the fire

Surah Az – Zumar, ۳۹:۴۹

فَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَى

عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Fa iza mas-sal in-saana zur-run da-'aa-na thum-ma iza khaw-wal-naahu ni'-ma-tam min-na qaa-la in-na-maa o-ti-tuhu 'ala 'il-min bal hiya fit-na-tonw-walaa-kin-na ak-.tha-rahum la ya'-lamuun

Now (thus it is:) when affliction befalls man, he cries out unto Us for help; but when .۴۹ We bestow upon him a boon by Our grace, he says (to himself), "I have been given "!(all) this by virtue of (my own) wisdom

!Nay, this (bestowal of grace) is a trial: but most of them understand it not

:In Hadith al Qudsi, Allah (swt) says

Oh! Son of Adam! You eat My provision and still disobey Me; but when you call Me, I" still answer you. I give you whatever you ask Me, but still you go on sinning. I hide these sins, one after the another, one evil deed after another. I am ashamed of you but you are not ashamed of Me? You forget Me, but I remember you. You are afraid of people, but you are careless of Me. You fear enmity of people, but do not fear My ".wrath

Surah Ash – Shura, ۴۲:۴۸

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنسَانَ كَفُورٌ

Fa-'in 'a'-razuu famaaa 'arsal-naaka 'alayhim hafiizaa. 'In 'alayka 'il-lal-balaagh. Wa 'in-naaa 'izaaa 'azaqnal-'insaana min-naa Rahmatan-fariha bihaa. Wa 'in-tusib-hum !say-yi-'atum-bimaa qad-damat 'aydii-him fa-'in-nal-'insaanaa kafuur

But .۴۸

p: ۶۳

if they turn away (from thee, O Prophet, know that) We have not sent thee to be their .(keeper: thou art not bound to do more than deliver the message (entrusted to thee

And, behold, (such as turn away from Our messages are but compelled by the weakness and inconstancy of human nature: thus,) when We give man a taste of Our grace, he is prone to exult in it; but if misfortune befalls (any of) them in result of what their own hands have sent forth, then, behold, man shows how bereft he is of all .gratitude

Instead of remembering his past happiness with gratitude, he calls the very existence of God in question, arguing that if God really did exist, He "could not possibly have permitted" so much misfortune and unhappiness to prevail in the world: a fallacious argument inasmuch as it does not take the reality of the hereafter into account and is, moreover, based on a concept of God in terms of purely human feelings and .expectations

Most men are ungrateful, except for a few who have certain distinct qualities

Surah Al - Ma'arij, ٧٠:١٩-٣٥

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا

-;In-nal - 'Insaana khuliqa haluu-'aa'

.Verily, man is born with a restless disposition .١٩

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا

;Wa 'izaa mas-sahush - shar-ru jazuu-'aa

,As a rule,) whenever misfortune touches him, he is filled with self-pity) .٢٠

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

-;Wa 'izaa mas-sahul-khayru manuu-'aa

.(and whenever good fortune comes to him, he selfishly withholds it (from others .٢١

إِلَّا الْمُصَلِّينَ

-;Il-lal-Musal-liin'

,Not so, however, those who consciously turn towards God in prayer .٢٢

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

;Al-laziina hum 'alaa Salaati-him daaa-'imuun'

and) who incessantly) .٢٣

p: ۶۴

;persevere in their prayer

وَالَّذِينَ فِى أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ

.Wal-laziiina fiii ’am-waa-lihim haq-qum-ma‘-luum

,(and in whose possessions there is a due share, acknowledged (by them .۲۴

لِّلسَّائِلِ وَالْمَحْرُومِ

;Lis-saaa-’ili wal - mah-ruum

;(for such as ask (for help) and such as are deprived (of what is good in, life .۲۵

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ

;Wal-laziina yusad-diquuna bi-Yawmid-Diin

;and who accept as true the (coming of the) Day of Judgement .۲۶

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ

.Wal-laziina-hum-min ‘azaabi Rab-bihim mushfi-quun

and who stand in dread of their Sustainer’s chastisement .۲۷

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

- ;In-na ‘azaaba Rab-bihim ghayru ma’-muun’

;for, behold, of their Sustainer’s chastisement none may ever feel (wholly) secure .۲۸

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

.Wal-laziina hum li-furuuji-him haafizuun

,and who are mindful of their chastity .۲۹

إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Il-laa ‘alaaa ‘az-waa-jihim ’aw maa malakat ’aymaa-nuhum fa-’in-nahum ghayru’ .maluumiin

not giving way to their desires) with any but their spouses - that is, those whom) .۳۰
,they rightfully possess (through wedlock) -: for then, behold they are free of all blame

فَمَنِ ابْتَغَى وَرَاء ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ

Fa-manib-taghaa waraaa-’a zaalika fa-’ulaaa-’ika humul-‘aaduun; ۳۱. whereas such ;as seek to go beyond that (limit) are truly transgressors

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

;Wal-laziina hum li-’amaa-naatihim wa ‘ahdihim raa-‘uun

;and who are faithful to their trusts and to their pledges .۳۲

وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ

;Wal-laziina hum-bi-shahaa-daatihim qaaa-’imuun

;and who stand firm whenever they bear witness .۳۳

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

-;Wal-laziina hum ‘alaa Salaatihim yuhaa-fizuun

.(and who guard their prayers (from all worldly intent .۳۴

أُوْلَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ

.Ulaaa-’ika fii Jan-naatim-mukra-muun’

These it is who in the gardens (of paradise) shall .۳۵

!be honoured

The first three verses give in details what man does, when in distress or need and how the same individual acts when receiving a relief and bounty from God. In adversity, he is restless despair and in prosperity be becomes forgetful of his previous helplessness and becomes puffed up of his position and unmindful of the dues from .him to the others

None should feel himself secure against the wrath of God. People should never be confident or proud of their being prayerful or charitable. One should always be fearing .the chastisement for going against the divine law or violating the prescribed limits

The chaste are those who practice the due control of the sex urge, which is prescribed .for both man and women

The honourable ones in Paradise, are only those who fulfil the above conditions of .faith and conduct

World, Materialism

Life span of this world as compared to the span of the Hereafter

Surah Ar – Rum, ۳۰:۵۵

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ

Wa Yawma taquumus-Saa-'atu yuqsimul-mujrimuuna maa labithuu ghayra saa-'a: !kazaalika kaanuu yu'-fakuun

He it is who will cause you to die, and in time will resurrect you. And when the Last Hour dawns, those who had been lost in sin will swear that they had not tarried (on !(earth) longer than an hour: thus were they wont to delude themselves (all their lives

Surah Al – 'Ankabut, ۲۹:۶۴

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

Wa maa haazihil-hayaatud-dunyaaa ‘il-laa lahwunw-wa la-‘ib? Wa ’in-nad-.Daaral-’Aakhi-rata lahiyal - Hayawaan. Lau kaanuu ya‘-lamuun

And this“

p: ۶۶

life of the world is nothing but a sport and play; and as for the next abode, that most surely is the life, did they but know.

In this Divinely question two points are clear. One is that 'life is a fact' and the other is 'it has a purpose'. Studying the purpose of life leads you towards the 'fact of this worldly life'. In many places the Holy Qur'an has made this point clear by giving examples of the past historic events. Wealth of Shaddad and Fir'aun (Pharoah) and persons of the categories perished. They left this world with their own deeds and they are tasting what they have done in this world.

The materialistic world has dragged mankind in the race to unlimited desire, to achieve more and more which results in a disgraceful life of homicide, genocide, drugs, child abuse, women abuse, and all family and social misbehaviour. Islam is undoubtedly the only solution for these problems, for, it teaches not only about this worldly life's achievements, but it also teaches mankind to be God conscious (Taqwa).

Man's obsessment and attachment to this life

Surah At – Takathur, ۱۰۲:۱-۸

أَلْهَاكُمُ التَّكَاثُرُ

Al-haa-kumut- Takaathur'

۱. You are obsessed by greed for more and more

حَتَّى زُرْتُمُ الْمَقَابِرَ

Hat-taa zurtumul-maqaabir.

۲. until you go down to your graves.

كَلَّا سَوْفَ تَعْلَمُونَ

Kal-laa sawfa ta'-lamuun.

۳. Nay, in time you will come to understand!

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Thum-ma kal-laa sawfa ta‘la-muun

۴. And once again: Nay, in time you will come to understand!

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

Kal-laa lau ta‘-lamuuna ‘ilmal-yaqiin!

۵. Nay, if you could but understand (it) with an understanding

p: ۶۷

,born) of certainty)

لَتَرَوُنَّ الْجَحِيمَ

!Latara-wun-nal-Jahiim

!(you would indeed, most surely, behold the blazing fire (of hell .۶

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

!Thum-ma latara-wun-nahaa 'aynal-yaqiin

:In the end you will indeed, most surely, behold it with the eye of certainty .۷

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

.Thum-ma la-tus-'alun-na Yaw-ma-'izin 'anin-na-'iim

and on that Day you will most surely be called to account for (what you did with) the .۸
!boon of life

This Surah is one of the most powerful and prophetic passages of the Qur'an, illuminating man's unbounded greed in general, and more particularly, the tendencies which have come to dominate all human societies in our technological age. This verse highlights the greedily striving of mankind for an increase in benefits, be they tangible or intangible, real or illusory. It denotes man's obsessive striving for more and more comforts, more material goods, greater power over his fellow-men or over nature, .and unceasing technological progress

A passionate pursuit of such endeavours, to the exclusion of everything else, bars man from all spiritual insight and, hence, from the acceptance of any restrictions and inhibitions based on purely moral values - with the result that not only individuals but whole societies gradually lose all inner stability and thus, all chance of happiness. It is warning man that this unrestrained pursuit of "economic growth" is bound to bring - and has, indeed, brought in our time - frustration, unhappiness and confusion, and .man will lose all remnants of spiritual and religious orientation

The occasion for the revelation of this Surah has been reported

to be that the people of Bani Abde-Manaf, Bani Qusai and Ibne-Sahm Ibne Omar, got involved in a mutual contest of priding over each other, the strength, their number and the matter went to the extent of counting even the dead among them, to the sides and once when one of the parties fell short of one to win over the others, a grave was opened and the dead lying therein was counted. Then this Surah was .revealed

The last verse mentions the fact that man will be questioned about the bounties of God which has been granted to him. It is reported to have been told by the Holy :Prophet (S) that man will not be questioned about three things

.The garment he used to cover his shame .١

.The food he took in hunger .٢

.What he spent in the way of the Lord .٣

Consequences of Man's attachment to the materialistic world

Surah Al – Humazah, ١٠۴:١-٩

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Waylul-likul-li humazatil-lumazah

!Woe unto every slanderer, fault-finder .١

الَّذِى جَمَعَ مَالًا وَعَدَّدَهُ

,Al-lazii jama-'a maalahu wa 'ad-dadah'

,Woe unto him) who amasses wealth and counts it a safeguard) .٢

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

!Yahsabu 'an-na maalahuuu 'akhladah

!thinking that his wealth will make him live forever .٣

كَلَّا لَيُنبَذَنَّ فِى الْحُطَمَهِ

Kal-laa la -yumba-zan-na fil-Hutamah.

۴. Nay, but (in the life to come such as) he shall indeed be abandoned to crushing torment!

وَمَا أَدْرَاکَ مَا الْحُطَمَهُ

Wa maaa ’adraaka mal-Hu-tamah?

۵. And what could make thee conceive what that crushing torment will be?

نَارُ اللَّهِ الْمُوقَدَهُ

Naarul-laahil-muuqadah,

۶. A fire kindled by God,

الَّتِى تَطَّلِعُ عَلَى الْأَفْئِدَهِ

Al-latii tat-tali-‘u ‘alal-’af’idah’:

۷. which will rise over

p: ۶۹

:the (guilty) hearts

إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ

In-nahaa 'alayhim-mu'-sadah'

verily, it will close in upon them .٨

فِى عَمَدٍ مُّمَدَّدَةٍ

.Fii 'amadim-mumad-dada

!in endless columns .٩

Reference in this verse is made to the back-biters and the hoarderers of wealth, and in turn it is a warning too that whatever one possesses of materialistic values shall not remain with him forever, for he has to pass away from this world empty-handed as a destitute. Those who think otherwise are fooled by their imagination. Also if such acquirement is made lawfully, man is still accountable to the Lord about its proper .disbursement and disposal

Man will always be a loser due to his worldly attachments

Surah Al – 'Asr, ١٠٣:١-٣

وَالْعَصْرِ

.Wal-'Asri

!Consider the flight of time .١

إِنَّ الْإِنسَانَ لَفِى خُسْرٍ

,In-nal 'Insaana lafii khus-r'

,Verily, man is bound to lose himself .٢

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Il-lal-laziina aamanuu wa ‘amilus-saa-lihaati wa tawaasaw bil-Haq-qi wa tawaasaw’ .bis-Sabr

unless he be of those who attain to faith, and do good works, and enjoin upon one .۳ another the keeping of truth, and enjoin upon one another patience in adversity.

Worldly attachments should not deter Man from remembrance of Allah (swt) and in giving charity

Surah Al – Munafiqun, ۶۳ :۹-۱۱

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ

Yaaa-’ay-yuhal-laziina ’aa-manuu laa tul-hikum ’amwaa-lukum wa laaa ’awlaa-dukum ‘an Zikril-laah. Wa may-yaf-‘al zaalika fa-’ulaaa-’ika humul-khaasiruun.

O you who have attained to faith! Let not your worldly goods or your children make . you oblivious of the remembrance of God: for if any behave thus - it is they, they who are the losers!

وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى

أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ

Wa’anfiquu mim-maa razaq-naakum-min-qabli ’ay-ya’-tiya ahada-kumul-Mawtu fa-yaquula Rab-bi lau laaa ’akh-khar-taniii ilaaa ‘ajalin-qariibin - fa-’as-sad-daqa wa .’akum-minas-Saalihiin

And spend on others out of what We have provided for you as sustenance, ere ١٠.
there come a time when death approaches any of you, and he then says, “O my
Sustainer! If only Thou wouldst grant me a delay for a short while, so that I could give
”!in charity and be among the righteous

وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاء أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Wa lan-yu-’akh-khiral-laahu nafsan ’izaa jaaa-’a ’ajaluhaa: Wal-laahu khabiirum-.bimaa ta‘-maluun

But never does God grant a delay to a human being when his term has come; and ١١.
.God is fully aware of all that you do

Surah At – Taghabun, ٦٤: ١٥-١٨

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ وَمَن يُوقَ

In-namaaa ’amwaa-lukum wa ’awlaa-dukum fitna: wal-laahu ‘indahuuu ’Ajrun’ .‘aziim

Your worldly goods and your children are but a trial and a temptation, whereas ١٥.
.with God there is a tremendous reward

شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

Fat-taqul-laaha masta-ta’-tum wasma-‘uu wa ’atii-‘uu wa ’anfiquu khay-ral-.li-’anfusi-kum. Wa may-yuuqa shuh-ha nafsihii fa’ulaaa-’ika humul-Muf-lihuun

Remain, then, conscious of God as best you can, and listen (to Him), and pay heed. ١٦.

And spend in charity for the good of your own selves: for, such as from their own covetousness are saved - it is they, they that shall attain to a happy state!

إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

In-tuqrizul-laaha qarzan hasanay-yuzaa-'ifuhu'

p: ٧١

.lakum wa yagfirlakum. Wallahu shukuurun haliim

If you offer up to God a goodly loan, He will amply repay you for it, and will forgive .١٧
,you your sins: for God is ever responsive to gratitude, forbearing

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

.Aalimul-ghaybi wash-shahaa-datil-Aziizul-Hakiim‘

knowing all that is beyond the reach of a created being's perception a well as all .١٨
!that can be witnessed by a creature's senses or mind - the Almighty, the Wise

(Good deeds weigh heavier than worldly adornments (wealth children

Surah Al – Kahf, ١٨:۴۶

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Al-maalu wal-banuuna ziinatul-hayaatid-dunyaa: wal-baaqiyaa-tus-saali-haatu' .khay-run 'inda Rab-bika thawaa-banw-wa khayrun 'amalaa

Wealth and children are an adornment of this world's life: but good deeds, the fruit .۴۶ whereof endures forever, are of far greater merit in thy Sustainer's sight, and a far .better source of hope

:The Holy Prophet (S) said

: There will be three kinds of people among my followers i.e. the Muslims "

Those who do not at all covet to own any wealth and earn only as much as they .١ need for their livelihood. These are those about whom God has said: "Neither there is ".any fear for them nor shall they grieve

Those who like owning wealth and earn it through legal means and spend it in doing .٢ good to the others. They shall have to render account of their earnings and their spending. For the good they do, they will be rewarded and for the failures on their .part they will be punished or pardoned

Those who covet .۳

p: ۷۲

to own wealth and in owning it, they have no regard for the right or wrong or the legal, or the illegal means of gathering it, they do not pay from it even the prescribed share to the poor and the needy. They spend it in evil and forbidden ways. The Hell-fire will ".be their reward

Allah (swt), His Apostle Jihad are more important than all worldly relations, pleasures possessions

Surah At – Tawbah, ٩:٢٤

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Qul 'in-kaana 'aabaaa-'u-kum wa abnaaa-'ukum wa 'ikh-waanukum wa 'azwaa-ju-kum wa 'ashii-ratukum wa 'amwaalu-niq-taraf-tumuuhaa wa tijaaratun takh-shawna kasaa-dahaa wa masaa-kinu tarzaw-nahaaa 'ahab-ba 'ilay-kum-minal-laahi wa Rasuulhii wa Jihaadin-fii Sabiilihii fatarab-basuu hat-taa ya'-tiyal-laahu bi-'Amrihii. .Wal-laahu laa yahdil-qawmal-faasiqiin

Say: If your fathers and your sons and your brethren and your spouses and your .٢٤ kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah(swt) and his Apostle and striving in His way, then wait till Allah (swt) makes manifest His Will; and Allah .(swt) does not grace iniquitous folk with His guidance

Punishment for hoarding of wealth

Surah At – Tawbah, ٩:٣٤-٣٥

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّ كَثِيراً مِّنَ الأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنفِقُونَهَا فِي سَبِيلِ اللّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

Yaaa-'ay-yu-hal-laziina 'aa-manuuu 'in-na kathiiram-minal-'ahbaari war-ruh-baani li-ya'-kuluuna 'amwaa-lan-naasi bil-baatili wa yasud-duuna 'an-Sabii-lil-laah. Wal-laziina yak-nizuu-naz-zahaba wal-fiz-zata wa laa yunfiquu-nahaa fil Sa-biilil-laahi – fabash-shirhum-bi-'azaabin 'aliim

O .۳۴

p: ۷۳

you who believe! most surely most of the doctors of law and the monks devour men's possessions and turn (others) away from the path of God; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a .(grievous chastisement (in the life to come

يَوْمَ يُحْمَى عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنوبُهُمْ وَظُهُورُهُمْ هَـذَا مَا كَنَزْتُمْ لأَنفُسِكُمْ فَذُوقُواْ مَا كُنتُمْ تَكْنِزُونَ

Yawma yuhmaa 'alay-haa fii Naari Jahan-nama fatukwaa bihaa jibaahu-hum wa junuu-buhum wa zuhuu-ruhum. Haa-zaa maa kanaz-tum li-'anfusikum fa-zuuquu .maa kuntum tak-nizuun

On the day when it (the hoarded wealth) shall be heated in the fire of hell, then .۳۵ their foreheads and their sides and their backs shall be branded with it; (those sinners shall be told) "this is what you hoarded up for yourself, therefore taste what you ".hoarded

The degree to which Islam abhors unlawful acquisition of wealth and its hoarding and the strength with which the punishment is announced for those who do it. While Islam does not stop any one from acquiring wealth but what is dealt with here in this verse is the hoarding of wealth and not spending it in the way of God. Hoarding of wealth .stops circulation and the society suffers

Under Islam the owner of wealth is only a trustee; he has in his earnings the share of God, of the Holy Prophet (S), of his own self, as well as the share of his family, his children and by

way of benefiting the others, the share of mankind in general among them, the orphans, the needy and the wayfarers. This is a clear condemnation of those who do not regularly and faithfully disburse 'Zakat' and 'Khums' from their well-earned .wealth

Hereafter , Day of Judgement , Paradise, Hell Fire

Day of Judgement

Surah Al-Isra', ١٧:٧١

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُوْلَـئِكَ يَقْرَؤُونَ كِتَابَهُمْ وَلاَ يُظْلَمُونَ فَتِيلاً

Yawma nad-'uu kulla 'unaa-sim bi-'Imaa-mihim: fa-man 'outiya kitaa-bahuu bi-ya-.miinihii fa-'ulaaa-'ika yaqra-'uuna kitaa-bahum wa laa yuzlamuuna fatiilaa

Remember) the day when we will call every people with their Imam; then) .٧١ whoever is given his book in his right hand, these shall read their book; and they shall .not be dealt unjustly by as much as a hair's breadth

The book mentioned here is the record of one's own deeds accompanying every .individual which shall be manifested in a visible form on the Day of Judgment

It is said that whosoever an individual follows, in his lifetime, on the Day of Judgment with him only the individual will be called to account for his faith and deeds. Blessed .are they who follow the Best Guides - the Holy Ahlul Bayt (a), the purified ones of God

When this verse was revealed, people asked the Holy Prophet (S) if he was not the Imam of all the people. The Holy Prophet (S) said: "Yes," "I am the Imam until I am alive in this world; and after me the Imam will be Ali Ibne Abi Talib (a), followed by his divinely chosen issues. People attached to them

will be safe and shall gain salvation, and those who go astray and disassociate ".themselves from them, will be lost

To identify the genuine Imam against the false one, the quality of his being endowed with the knowledge of everything is clearly marked out in the Holy Qur'an, Surah :Yasin, ۳۶:۱۲

".(All things have We accommodated in a manifest guide (Imam "

Further as to who are those divinely chosen to be Imams of the people, the Lord :Himself has made it clear in Surah al-Baqarah, ۲:۱۲۴

And remember when his Lord tried Ibrahim by (His) commandments and the latter' fulfilled them, He said " Verily I make thee Imam for mankind;" (Ibrahim) said "And of '.my offspring?": He said: "My covenant reacheth not the unjust

In this verse Prophet Ibrahim was granted Imamat and he prayed that his issues too be granted the same. It was said to him that it (i.e. Imamat) would only reach the non-iniquitous ones in his seed. The greatest iniquity according to the Qur'an being polytheism, Surah al-Luqman, ۳۱:۱۳, it gets very clear that those whom polytheism had .polluted, would never have this great gift of God

Now if one analyses who during the advent of Islam, besides the Holy Prophet (S), was totally free from the pollution of polytheism or shirk, there is only one among the many around him who had never in his life yielded to any false deity and that singular personality is Ali Ibne Abi Talib (a); It is referring to this unique position

of Ali (a) the Muslim world as a whole mentions the name of Ali (a) with the suffix - 'Karramallaho Wajhaho' - i.e. he whose face God has graced to have not bowed to .any one, besides God

Repeated warning of the Day of Judgement

Surah Saba, ٣٤:٣

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّى لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى السَّمَاوَاتِ وَلَا فِى الْأَرْضِ وَلَا
أَصْغَرُ مِن ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِى كِتَابٍ مُّبِينٍ

Wa qaalal-laziina kafaruu laa ta'-tiinas-Saa-'ah: qul balaa wa Rab-bii lata'tiyan-nakum 'Aalimil-ghayb. Laa ya'-zubu 'anhu mithqaalu zar-ratin fis-samaawaati wa laa :fil-'arzi wa laaa 'asgharu min zaalika wa laaa 'akbaru 'il-laa fii kitaabim-mubiin

And yet, they who are bent on denying the truth assert, "Never will the Last Hour .٣ come upon us!" Say: "Nay, by my Sustainer! By Him who knows all that is beyond the "!reach of a created being's perception: it will most certainly come upon you

Not an atom's weight (of whatever there is) in the heavens or on earth escapes His knowledge; and neither is there anything smaller than that, or larger, but is recorded .in His clear degree

Surah Al – Haqqah, ۶۹:١-٣

الْحَاقَّةُ

!Al-Haaaq-qatu'

!Oh, the laying-bare of the truth .١

مَا الْحَاقَّةُ

?Mal-Haaq-qa

!How awesome that laying-bare of the truth .٢

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

?Wa maaa ’adraaka mal-Haaaq-qa

?And what could make thee conceive what that laying-bare of the truth will be .۳

Signs to proclaim the arrival of the Day of Judgement

Surah At – Takwir, ۸۱:۱-۱۴

إِذَا الشَّمْسُ كُوِّرَتْ

;Izash-shamsu kuw-wirat’

,When the sun is shrouded in darkness .۱

وَإِذَا النُّجُومُ انكَدَرَتْ

;Wa ’izan-nujuu-mun-kadarat

,and when the stars lose their light .۲

وَإِذَا الْجِبَالُ سُيِّرَتْ

;Wa ’izal-jibaalu suy-yirat

and when the .۳

,mountains are made to vanish

وَإِذَا الْعِشَارُ عُطِّلَتْ

;Wa ’izal-‘ishaaru ‘ut-tilat

,and when the she-camels big with young, about to give birth, are left untended .۴

وَإِذَا الْوُحُوشُ حُشِرَتْ

;Wa ’izal-wuhuu-shu hushirat

,and when all beasts are gathered together .۵

وَإِذَا الْبِحَارُ سُجِّرَتْ

;Wa ’izal-bihaaru suj-jirrat

,and when the seas boil over .۶

وَإِذَا النُّفُوسُ زُوِّجَتْ

:Wa ’izan-nufuusu zuw-wijat

,(and when all human beings are coupled (with their deeds .۷

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ

-Wa ’izal-maw-’uudatu su’ilat

and when the girl-child that was buried alive is made to ask .۸

بِأَيِّ ذَنبٍ قُتِلَتْ

:Bi-’ay-yi zambin-qutilat

,for what crime she had been slain .۹

وَإِذَا الصُّحُفُ نُشِرَتْ

:Wa ’izas-suhu-fu nushirat

,and when the scrolls (of men’s deeds) are unfolded .١٠

وَإِذَا السَّمَاء كُشِطَتْ

;Wa ’izas-samaaa-’u kushitat

,and when heaven is laid bare .١١

وَإِذَا الْجَحِيمُ سُعِّرَتْ

;Wa ’izal-Jahiimu su‘-‘irat

,and when the blazing fire (of hell) is kindled bright .١٢

وَإِذَا الْجَنَّةُ أُزْلِفَتْ

;Wa ’izal-Jan-natu ’uzlifat

:and when paradise is brought into view .١٣

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

.Alimat nafsum-maaa-’ah-zarat‘

on that Day) every human being will come to know what he has prepared (for) .١۴
.(himself

The above verses mention the signs which will herald the dawn of the Day of Judgement. It is a well-known fact that the sun is the centre, controlling the solar system and it is the sun that gives all the light, heat and energy. With the sun losing its essential property, will naturally cease to maintain the present order in the heavenly bodies and every heavenly body will consequently lose its native property and will .necessarily be decomposed and lose its form, its use and the usual functioning

The stars will follow suit and with it the earth, mountains

and every created thing in this world. The whole equilibrium of the natural control at the flow of the water and its level will be lost and oceans will have no bounds and consequently surge and boil. Human beings will be sorted, separated and re-classified or paired with the others of corresponding, equal or the identical value. As mentioned in Surah al-Waqiah, ۵۶:۱-۷, there will be three general classifications of the people on the Day of Judgement. With the solar system disappearing, there will naturally be an .open space in the place of the present skies

Surah Al – Infitar, ۸۲:۱-۵

إِذَا السَّمَاء انفَطَرَتْ

;izas - Samaaa - 'un-fatarat'

,When the sky is cleft asunder .۱

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ

;Wa 'izal-kawaa-ki-bun-tatharat

,and when the stars are scattered .۲

وَإِذَا الْبِحَارُ فُجِّرَتْ

;Wa 'izal-bihaaru fuj-jirat

,and when the seas burst beyond their bounds .۳

وَإِذَا الْقُبُورُ بُعْثِرَتْ

;Wa 'izal-qubuuru bu'-thirat

- and when the graves are overturned .۴

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

.Alimat nafsum-maa qad-damat wa'akh-kharat'

every human being will (at last) comprehend what he has sent ahead and what he .۵
.(has held back (in this world

This is another verse about the happening of the Day of Judgement. The collective meaning of all these events will be that the Day of the Final Judgement will begin with the total destruction of the present physical world which we see and its disappearance, giving place to a new state of pure and spiritual nature, laying bare everything in its essential reality. The rivers and sees will burst forth and boil. The fresh and the saltish

.waters will be mixed and the flood will cover the whole globe

State of Mankind on the Day Of Judgment

Surah Al – Hajj, ۲۲:۱-۲

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَهَ السَّاعَهِ شَيْءٌ عَظِيمٌ

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَهٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

.Yaa ay-yuhan naa-sut-taqu Rab-bakum; In-na zal-zala-tas-saa-'ati shay-un 'aziim

O people! guard against(the punishment from) your Lord; for, verily, the violent .۱
.convulsion of the Last Hour will be an awesome thing

وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

Yau-ma tarau-naha taz-halu kul-lu mur-zi-'atin 'am-maa ar-za-'at wataza-'u kul-lu zaa-ti ham-lin ham-laha wa taran-naasa sukaa-ra wa maa hum bi-sukaa-ra wa laa-.kin-na 'azaa-bal Lahi sha-diid

On the day when you shall see it, every woman that feeds her child at her breast will .۲
utterly forget her nursling, and every pregnant woman shall lay down her burden, and men will seem intoxicated, although they shall not be intoxicated but vehement will be .(their dread of) God's chastisement

State of Mankind when the Trumpet is blown

Surah Al – Qamar, ۵۴:۶-۸

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكُرٍ

.Fatawal-la 'anhum. Yawma yad-'ud-Daa-'i 'laa shay-'in-nukur

turn thou away from them, On the Day when the Summoning Voice will summon .۶
,(man) unto something that the mind cannot conceive

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ

Khush-sha-‘an absaa-ruhum yakhru-juuna minal-’ajdaa-thi ka-’an-nahum jaraa-
.dum-mun-tashir

they will come forth from their graves, with their eyes downcast, (swarming about) .٧
,(like locusts scattered (by the wind

مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ

”Muh-ti-‘iina ’ilad - Daa‘! Yaqu-lul-kaafiruuna “Haazaa Yawmun ‘asir

running in confusion towards the Summoning Voice; (and) those who (now) deny .٨
the truth will exclaim, “Calamitous

”!is this Day

This Life will seem like an hour on the Day of Judgment

Surah Yunus, ۱۰:۴۵

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُواْ إِلاَّ سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُواْ بِلِقَاء اللّهِ وَمَا كَانُواْ مُهْتَدِينَ

Wa yawma yah-shuruhum ka-’al-lam yal-bathuuu ’il-laa saa-‘atam-minan-nahaari yata-‘aara-fuuna bay-nahum. Qad khasi-ral-laziina kaz-zabuu bi-liqaa-’il-laahi wa .maa kaanuu muh-tadiin

And on the day when He will gather them (unto Himself, it will seem to them) as if .۴۵
they had not tarried (on earth) longer than an hour of a day, knowing one another; (and) lost indeed will be they who (in their lifetime) considered it a lie that they were .destined to meet God, and (thus) failed to find the right way

Not only is this verse metaphorical, where the Day of Judgment will be so long, that the life spent in this world will seem like just an hour, but also man’s memory of his life in this world will be so sharp that he will feel that all that he has done in this world was .just like having done an hour ago

State of affairs on Day of Judgement

Surah Az – Zumar, ۳۹:۶۷-۷۵

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ

مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Wa maa qadarul-laaha haq-qa qadrihii wal-‘arzu jamii-‘an-qabzatuhuu Yawmal-Qiyaa-mati was-samaa-waatu matwiy-yaatum-biyamiini: Sub-haa-nahuu wa !Ta-‘aalaa ‘am-maa yush-rikuun

And no true understanding of God have they (who worship aught beside Him), .۶۷
inasmuch as the whole of the earth will be as a (mere) handful to Him on resurrection Day, and the heavens will be rolled up in His right hand: limitless is He in His glory, and

sublimely exalted

p: ۸۱

!above anything to which they may ascribe a share in His divinity

وَنُفِخَ فِى الصُّورِ فَصَعِقَ مَن فِى السَّمَاوَاتِ وَمَن فِى الْأَرْضِ إِلَّا مَن شَاء اللَّهُ

ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُم قِيَامٌ يَنظُرُونَ

Wa nufikha fis-Suuri fasa'iqa man fis-samaa-waati wa man fil-'arzi 'il-laa man-!shaaa-'al-laah. Thum-ma nufikhaa fiihi'ukh-raa fa-'izaa hum qiyaamun-yanzuruun

And (on that Day) the trumpet (of judgement) will be sounded, and all (creatures) .۶۸
that are in the heavens and all that are on earth will fall down senseless, unless they .(be such as God wills (to exempt

And then it will sound again - and lo! standing (before the Seat of Judgement), they will !(begin to see (the truth

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاء وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

Wa 'ash-raqatil-'arzu bi-nuuri Rab-bihaa wa wuzi-'al-Kitaabu wa jiii-'a bin-nabiy-.yiina wash-shuha-daaa-'i wa quziya baynahum-bil-haq-qi wa hum laa yuz-lamuun

And the earth will shine bright with her Sustainer's light. And the record (of . ۶۹
everyone's deeds) will be laid bare, and all the Prophets will be brought forward, and all (other) witnesses; and judgement will be passed on them all in justice. And they will ,not be wronged

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ

.Wa wuf-fiyat kul-lu nafsim-maa 'amilat wa Huwa 'a' lamu bimaa yaf-'aluun

for every human being will be repaid in full for whatever (good or evil) he has done: .۷۰
.and He is fully aware of all that they do

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاؤُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ

آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاء يَوْمِكُمْ هَذَا قَالُوا بَلَى وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

Wa siiqal-laziina kafaruuu 'ilaa Jahan-nama zumaraa: Hat-taaa 'izaa jaaa-'uuhaa futihat 'abwaa-buhaaa wa qaala lahum khazanatuhaaa 'alam ya'-ti-kum rusulum-minkum yatluuna 'alaykum 'Aayaati Rab-biikum wayunziruu-nakum Liqaaa-'a !Yawmikum haazaa? Qaaluu balaa wa laakin haq-qat Kalimatul-'Azaabi 'alal-kaafiriin

And those who were bent on denying the truth will be urged on in throngs towards .٧١ hell till, when they reach it, its gates will be opened, and its keepers will ask them, "Have there not come to you apostles from among yourselves, who conveyed to you your Sustainer's messages and warned you of the coming of this your Day (of "!Judgement)?" They will answer: "Yea, indeed

But the sentence of suffering will (already) have fallen due upon the deniers of the ;truth

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

Qiilad-khuluuu 'abwaaba Jahan-nama khaalidiina fiihaa fabi'sa math-wal-mutakab-!biriin

and) they will be told, "Enter the gates of hell, therein to abide!" And how vile an) .٧٢ !abode for those who were given to false pride

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّهِ زُمَرًا حَتَّى إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا

وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

Wa siiqal-lazii-nat-taqaw Rab-bahum 'ilal - Jan-nati zumaraa: hat-taaa 'izaa jaaa-'uuhaa wa futihat 'abwaa-buhaa wa qaala lahum khazanatuhaa "Salaamun ",'alaykum tibtum fad-khuluuhaa khaalidiin

But those who are conscious of their Sustainer will be urged on in throngs towards .٧٣ paradise till, when they reach it, they shall find its gates wide-open; and its keepers :will say unto them, "Peace be upon you! Well have you done

"!enter, then, this (paradise), herein to abide

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِى صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّهِ حَيْثُ

نَشَاء فَنِعْمَ أَجْرُ الْعَامِلِينَ

Wa qaalul-Hamdu-lil-lahil lazii sadaqanaa Wa'-dahuu wa 'awra-thanal-'arza !natabaw-wa-'u minal-Jan-nati hay-thu nashaaa: fani'-ma 'ajrul-'aamiliin

And they will exclaim: "All praise is due to God, who has made His promise to us, .۷۴
come true, and has bestowed upon us this expanse (of bliss) as our portion, so that
"!we may dwell in paradise as we please

!(And how excellent a reward will it be for those who laboured (in God's way

وَتَرَى الْمَلَائِكَهَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِىَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Wa taral-malaaa-'ikata haaaf-fiina min hawlil-'Arshi yusab-bihuuna bi-Hamdi Rab-!bihim. Wa quziya baynahum-bil-haq-qi wa qiilal-Hamdu lil-laahi Rab-bil-'Aalamiin

And thou wilt see the angels surrounding the throne of (God's) almightiness, . ۷۵
extolling their Sustainer's glory and praise. And judgement will have been passed in
justice on all (who had lived and died), and the word will be spoken: "All praise is due to
"!God, The Sustainer of all the worlds

Surah Al – Haqqah, ۶۹:۱۳-۳۷

فَإِذَا نُفِخَ فِى الصُّورِ نَفْخَهٌ وَاحِدَهٌ

Fa-izaa nufikha fis-suuri nafkhatuw-waahida

Hence, (bethink yourselves of the Last Hour,) when the trumpet (of judgement) . ۱۳
,shall be sounded with a single blast

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّهً وَاحِدَهً

Wa humilatil-arzu waljibaalu faduk-kataa dak-kataw-waahida

۱۴. and the earth and the mountains shall be lifted up and crushed with a single stroke!

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَهُ

Fa yauma-izinw-waqa-‘atil waaqi-‘a

۱۵. And so, that which must come to pass will on that Day have come to pass;

وَانشَقَّتِ السَّمَاء فَهِیَ يَوْمَئِذٍ وَاهِيَهٌ

Wanshaq-qatis-samaaa-u

p: ۸۴

fahiya yauma-izinw-waahiya

;- and the sky will be rent asunder - for, frail will it have become on that Day .١۶

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

Wal malaku 'alaaa arjaaa-ihaa. Wa yahmilu 'arsha rab-bika fauqahum yauma-izin thamaaniya

and the angels (will appear) at its ends, and, above them, eight will bear aloft on .١٧
".....that Day the throne of thy Sustainer's almightiness

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنكُمْ خَافِيَةٌ

Yauma-izin tu'razuuna laa takhfaa minkum khaafiya

On that Day you shall be brought to judgement: not (even) the most hidden of your .١٨
.deeds will remain hidden

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَؤُوا كِتَابِيَهْ

Fa-am-ma man uutiya kitaabahu biyamiinihii fayaquulu haaaumuqra-uu kitaabiya

Now as for him whose record shall be placed in his right hand, he will exclaim: .١٩
!"Come you all! Read this my record

إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ

In-nii zanantu an-nii mulaaqin hisaabiya

"!Behold, I did know that (one day) I would have to face my account .٢٠

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

Fahuwa fii 'iishatir raaziya

,And so he will find himself in a happy state of life .٢١

فِى جَنَّةٍ عَالِيَةٍ

Fii jan-natin ‘aaliya

,in a lofty paradise .۲۲

قُطُوفُهَا دَانِيَةٌ

Qutuufuhaa daaniya

.with its fruits within easy reach .۲۳

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِى الْأَيَّامِ الْخَالِيَةِ

Kuluu washrabuu haniii-am bimaaa aslaftum filay-yaamil-khaaliya

And all who are thus blest will be told:) “Eat and drink with good cheer in return for) .۲۴
”!all (the good deeds) that you have sent ahead in days gone by

وَأَمَّا مَنْ أُوتِىَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِى لَمْ أُوتَ كِتَابِيهْ

Wa am-ma man uutiya kitaabahu bishimaalihii fayaquulu yaalaitanii lam uuta kitaabiya

But .۲۵

as for him whose record shall be placed in his left hand, he will exclaim: “Oh, would ,that I had never been shown this my record

وَلَمْ أَدْرِ مَا حِسَابِيهْ

Walam adrimaa hisaabiya

!and neither known this my account .٢٦

يَا لَيْتَهَا كَانَتِ الْقَاضِيَهَ

Yaalaitahaa kaanatil qaaziya

!Oh, would that this (death of mine) had been the end of me .٢٧

مَا أَغْنَى عَنِّى مَالِيهْ

Maaa aghnaa ‘an-nii maaliya

,Of no avail to me is all that I have (ere) possessed .٢٨

هَلَكَ عَنِّى سُلْطَانِيهْ

Halaka ‘an-nii sultaaniya

”!and) all my power of argument has died away from me) .٢٩

خُذُوهُ فَغُلُّوهُ

Khuzuuhu fagul-luuhu

,Thereupon the command will go forth:) “Lay hold of him, and shackle him) .٣٠

ثُمَّ الْجَحِيمَ صَلُّوهُ

Thum-mal jahiima sal-luuhu

,and then let him enter hell .٣١

ثُمَّ فِى سِلْسِلَهٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Thum-ma fii silsilatin zir‘uhaa sab‘uuna ziraa-‘an faslukuu

and then thrust him into a chain (of sinners like him - a chain) the length whereof is .۳۲ :seventy cubits

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

In-nahu kaana laa yu-minu bil-laahil ‘aziim

,for, behold, he did not believe in God, the Tremendous .۳۳

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ

Wa laa yahuz-zu ‘alaa ta-‘aamil miskiin

:and did not feel any urge to feed the needy .۳۴

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ

Fa laisa lahul yawma haa-hunaa hamiim

,and so, no friend has he here today .۳۵

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ

Walaa ta-‘aaamun il-laa min ghisliin

nor any food save the filth .۳۶

لَا يَأْكُلُهُ إِلَّا الْخَاطِؤُونَ

.Laa ya-kuluhuuu il-lal khaati-uun

"!which none but the sinners eat .۳۷

Surah Al - Ma’arij, ۷۰:۶-۱۸

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

:In-nahum yarawnahuu ba-‘iidaa’

Behold, men look upon that (reckoning) as something far away .۶

وَنَرَاهُ قَرِيبًا

.Wa naraahu qariibaa

but .۷

p: ۸۶

!We see it as near

يَوْمَ تَكُونُ السَّمَاء كَالْمُهْلِ

,Yawma takuunus-samaaa-'u kal-muhl

,It will take place) on a Day when the sky will be like molten lead) .٨

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

,Wa takuunul - jibaali kal-'ihn

,and the mountains will be like tufts of wool .٩

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا

,Wa laa yas-'alu hamiimun hamiimaa

,and (when) no friend will ask about his friend .١٠

يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ

Yubas-saruu-nahum,: ya-wad-dul-mujrimu lau yaftadii min 'Azaabi Yaw-mi-'izim-bi-
,baniih

though they may be in one another's sight: (for,) everyone who was lost in sin will .١١
on that Day but desire to ransom himself from suffering at the price of his own
,children

وَصَاحِبَتِهِ وَأَخِيهِ

,Wa saahi-batiihii wa'akhiih

,and of his spouse, and of his brother .١٢

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ

,Wa fasiilatihii-latiii tu'-wiih

,and of all the kinsfolk who ever sheltered him .۱۳

وَمَن فِى الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ

:Wa man fil-’arzi jamii-‘an-thum-ma yunjiih

.and of whoever (else) lives on earth, all of them - so that he could but save himself .۱۴

كَلَّا إِنَّهَا لَظَى

!Kal-laa! ’in-nahaa lazaa

,But, nay! Verily, all (that awaits him) is a raging flame .۱۵

نَزَّاعَةً لِّلشَّوَى

!Naz-zaa-‘atal-lish-shawaa

!tearing away his skin .۱۶

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى

,Tad-‘uu man ’ad-bara wa tawal-laa

It will claim all such as turn their backs (on what is right), and turn away (from the .۱۷
,(truth

وَجَمَعَ فَأَوْعَى

!Wa jam-‘a fa-’aw-‘aa

.(and amass (wealth) and thereupon withhold (it from their fellow-men .۱۸

Surah An - Nazi’at, ۷۹:۳۴-۴۱

فَإِذَا جَاءتِ الطَّامَّةُ الْكُبْرَى

-,Fa-’izaa jaaa-’atit-taaam-’matul-Kubraa

- And so, when the great, overwhelming event (of resurrection) comes to pass .۳۴

يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَى

,Yawma yatazak-karul-'insaanu maa sa-'aa

on that Day man will (clearly) remember all that .۳۵

p: ۸۷

;he has ever wrought

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى

.Wa bur-rizatil-Jahiimu liman-yaraa

.and the blazing fire (of hell) will be laid open before all who (are destined to) see it .۳۶

فَأَمَّا مَن طَغَى

,Fa-'am-maa man-taghaa

,For, unto him who shall have transgressed the bounds of what is right .۳۷

وَآثَرَ الْحَيَاةَ الدُّنْيَا

,Wa-'aa-tharal-hayaatad-dun-yaa

,(and preferred the life of this world (to the good of his soul .۳۸

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

.Fa-'in-nal-Jahiima hiyal-ma'-waa

!that blazing fire will truly be the goal .۳۹

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

,Wa 'am-maa man khaafa Maqaama Rab-bihii wa nahan-nafsa 'anil-hawaa

But unto him who shall have stood in fear of his Sustainer's Presence, and held .۴۰
,back his inner self from base desires

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

.Fa-'in-nal-Jan-nata hiyal-ma'-waa

!paradise will truly be the goal .۴۱

Surah 'Abasa, ٨٠:٣٣-٤١

فَإِذَا جَاءَتِ الصَّاخَّةُ

-,Fa-'izaa jaaa-'atis-Saaakh-khah

,And so, when the piercing call (of resurrection) is heard .٣٣

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

.Yawma yafir-rul-mar-'u min 'akhiihi

,on a Day when everyone will (want to) flee from his brother .٣٤

وَأُمِّهِ وَأَبِيهِ

,Wa 'um-mihil wa 'abiihi

and from his mother and father .٣٥

وَصَاحِبَتِهِ وَبَنِيهِ

.Wa saahiba-tihii wa baniih

:and from his spouse and his children .٣٦

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

.Li-kul-limri-'im - minhum Yawma-'izin sha'-nun-yugh-niih

.on that Day, to every one of them will his own state be of sufficient concern .٣٧

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

,Wujuu-hun-Yawma-'izim-musfirah

,Some faces will on that Day be bright with happiness .٣٨

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ

,Zaahika-tum-mustab-shirah

.laughing, rejoicing at glad tidings .٣٩

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

;Wa wujuu-hun-Yawma-'izin 'alayhaa ghaba-rah

,And some faces will on that Day with dust be covered .۴٠

تَرْهَقُهَا قَتَرَةٌ

:Tarha-quhaa qatarah

:with darkness overspread .۴١

Surah Al – Infitar, ٨٢:١٧-١٩

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

Wa maaa 'ad-raaka maa

?Yawmud-Diin

?And what could make thee conceive what that Judgment Day will be .١٧

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ

?Thum-ma maaa 'ad-rakaa maa Yawmud-Diin

?And once again: What could make thee conceive what that Judgement Day will be .١٨

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ

.Yawma laa tamlik nafsul-li-nafsin-shay-'aa: wal-'Amru Yawma-'izil-lil-laah

It will be) a Day when no human being shall be of the least avail to another human) .١٩
.being: for on that Day (it will become manifest that) all sovereignty is God's alone

Surah Al – Ghashiyah, ٨٨:١-١٦

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

?Hal 'ataaka hadii-thul-Ghaashiyah

?Has there come unto thee the tiding of the Overshadowing Event .١

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ

.Wujuu-hun-Yawma-'izin khaashi-'ah

,Some faces will on that Day be downcast .٢

عَامِلَةٌ نَّاصِبَةٌ

.Aamila-tun-naa-sibah'

,(toiling (under burdens of sin), worn out (by fear .٣

تَصْلَى نَارًا حَامِيَةً

-,Taslaa Naaran haamiyah

,about to enter a glowing fire .۴

تُسْقَى مِنْ عَيْنٍ آنِيَةٍ

,Tusqaa min ‘aynin-’aaniyah

given to drink from a boiling spring .۵

لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ

.‘Laysa lahum ta-‘aamun ’il-laa min-Zarii

,No food for them save the bitterness of dry thorns .۶

لَا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ

‘Laa usminu wa laa yughnii min juu

.which gives no strength and neither stills hunger .۷

وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

Wujuu-uy-yawma-izin-naa-‘ima

,And) some faces will on that Day shine with bliss) .۸

لِسَعْيِهَا رَاضِيَةٌ

Lisa‘-yihaa raaziya

,well-pleased with (the fruit of) their striving .۹

فِى جَنَّةٍ عَالِيَةٍ

Fii jan-natin ‘aaliya

,in a garden sublime .۱۰

لَّا تَسْمَعُ فِيهَا لَاغِيَةً

Laa tasma-‘u fiihaa laaghiya

.wherein thou wilt hear no empty talk .۱۱

فِيهَا عَيْنٌ جَارِيَةٌ

Fiihaa a‘iinun jaariya

,Countless springs will flow therein .۱۲

فِيهَا سُرُرٌ مَّرْفُوعَةٌ

Fiihaa sururum-marfuu-‘aa

,and) there will be thrones (of happiness) raised high) .۱۳

وَأَكْوَابٌ مَّوْضُوعَةٌ

Wa-akwaabum-mauzuu-‘aa

and goblets placed .۱۴

p: ۸۹

,ready

وَنَمَارِقُ مَصْفُوفَةٌ

Wa namaariqu masfuufa

,and cushions ranged .۱۵

وَزَرَابِيُّ مَبْثُوثَةٌ

Wazaraa biy-yu mab-thuutha

.....and carpets spread out .۱۶

Surah Al – Fajr, ۸۹:۲۱-۳۰

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

,Kal-laa 'izaa duk-katil-'arzu dak-kan dak-kaa

Nay, but (how will you fare on Judgement Day,) when the earth is crushed with .۲۱
,crushing upon crushing

وَجَاء رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

,Wa jaaa-'a Rab-buka wal-malaku saf-fan saf-faa

and (the majesty of) thy Sustainer stands revealed, as well as (the true nature of) .۲۲
?the angels, rank upon rank

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّى لَهُ الذِّكْرَى

Wa jiii-'a Yawma-'izim-bi-Jahan-nam,-Yawma-' izin-yatazak-karul-'insaanu wa 'an-
?naa lahuz-zikraa

And on that Day hell will be brought (within sight); on that Day man will remember .۲۳
?(all that he did and failed to do): but what will that remembrance avail him

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي

Yaquulu yaalay-tanii qad-damtu li-Hayaatii!

۲۴. He will say, “Oh, would that I had provided beforehand for my life (to come)!”

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ

Fa-Yawma-’izil-laayu--’za-zibu ‘Azaa-bahuuu ’ahad,

۲۵. For, none can make suffer as He will make suffer (the sinners) on that Day,

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

Wa laa yuu-thiqu wathaaqa-huuu ’ahad,

۲۶. and none can bind with bonds like His.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

Yaaa-’ay-yatuhan - Nafsul-mutma-’in-nah!

۲۷. (But unto the righteous God will say,) “O thou human being that hast attained to inner peace!

ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Irji-‘iii ‘ilaa Rab-biki raa-ziyatam-marziy-yah’!

۲۸. return thou unto thy Sustainer, well-pleased (and) pleasing (Him):

فَادْخُلِي فِي عِبَادِي

Fad-khulii fii ‘Ibaadii!

۲۹. enter, then, together with My (other true) servants -

وَادْخُلِي جَنَّتِي

!Wad-khulii Jan-natii

"!yea, enter thou My paradise .٣٠

Surah Az – Zalzalah, ٩٩:١-٨

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

Izaa zul-zilatil-'Arzu zilaa-lahaa'

When the Earth quakes .١

p: ٩٠

,with her (last) mighty quaking

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

,Wa 'akhra-jatil - 'Arzu 'ath-qaalahaa

,and (when) the earth yields up her burdens .۲

وَقَالَ الْإِنسَانُ مَا لَهَا

– ?Wa qaalal-'insaanu maa lahaa

"?and man cries out, "What has happened to her .۳

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

Yawma - 'izin -tuhad-dithu 'akhbaa-rahaa

,on that Day will she recount all her tidings .۴

بِأَنَّ رَبَّكَ أَوْحَى لَهَا

.Bi-'an-na Rab-baka 'awhaa lahaa

.as thy Sustainer will have inspired her to do .۵

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

.Yawma-'izin - yasdurun-naasu 'ashtaa-tal-liyuraw 'a'-maalahum

On that Day will all men come forward, cut off from one another, to be shown their .۶
.(past) deeds

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

!Faman-ya'-mal mithqaala zar-ratin khay-ran-yarah

;And so, he who has done an atom's weight of good, shall behold it .۷

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

!Wa man-ya‘mal mithqaala zar-ratin shar-ran-yarah

.and he who shall have done an atom’s weight of evil, shall behold it .٨

There will be the violent effects of destruction and disaster on the earth on the day of Judgement. The whole earth will be quaked and will get reduced to nothing, bursting and throwing out its contents, even the heaviest one. Due to all this, man will be .plunged into a terrific surprise

The Holy Prophet (S) is reported to have said that “Save yourselves from calamities by always being clean with ablutions. Save yourselves by always being regular in your prayers. Beware of your good and evil deeds on earth, for it will disclose everything on the Day of Judgement.” Here man is warned of the strictness with which he will be

dealt with in the accounting of his deeds. Even the smallest deed, good or evil, will not escape the accounting and will be duly recompensed and no one will be able to bear .the burden of the other

Surah Al - Qari'ah, ١٠١:١-١١

الْقَارِعَةُ

:Al-Qaari-'ah'

!Oh, the sudden calamity .١

مَا الْقَارِعَةُ

?Mal-Qaari-'ah

!How awesome the sudden calamity .٢

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

?Wa maa 'ad-raaka mal-Qaari-'ah

?And what could make thee conceive what that sudden calamity will be .٣

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

.Yawma yakuu-nun - naasu kal-faraashil-mab-thuuth

,It will occur) on that Day when men will be like moths swarming in confusion) .٤

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ

.Wa takuunul - jibbalu kal-ihnil-manfuush

.....and the mountains will be like fluffy tufts of wool .٥

فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ

.Fa-'am-maa man-thaqulat mawaa-ziinu-huu

And then, he whose weight (of good deeds) is heavy in the balance .۶

فَهُوَ فِی عِیشَةٍ رَّاضِیَةٍ

.Fa-huwa fii ‘Ishatir-raazi-yah

;shall find himself in a happy state of life .۷

وَأَمَّا مَنْ خَفَّتْ مَوَازِینُهُ

.Wa ’am-maa man khaf-fat mawaa-ziinu-huu

whereas he whose weight is light in the balance .۸

فَأُمُّهُ هَاوِیَةٌ

.Fa-’um-muhuu Haawiyah

.shall be engulfed by an abyss .۹

وَمَا أَدْرَاکَ مَا هِیَهْ

?Wa maaa ’ad-raaka maa hiyah

?And what could make thee conceive what that (abyss) will be .۱۰

نَارٌ حَامِیَةٌ

!Naarun haamiyah

!A fire hotly burning .۱۱

A tremendous clamorous striking noise will accompany the inauguration of the great calamity. Out of terror that this clamorous noise will create in the minds of people, they will run bewildered on all sides in tumultuous multitude - out of fear and the tumult each falling over the other, like the tiny insignificant being, the moths scattered by a violent stormy

wind. This is to give an imaginable view of the confusion and distress and helplessness .man will be thrown into, all of a sudden

:In Hadith al Qudsi, Allah (swt) says

: Oh! Son of Adam! Fear Allah before the Day of Judgement“

,the great Event (Waqia), the day of Calamity, the day which measures ۵۰,۰۰۰ years •

,the day on which no one can talk, the day when excuses won’t be accepted •

,(the day of predominating calamity (Taamma •

,the day when the deafening cry comes (Sakha), the day of stern and distress •

,the day when no soul shall control anything for another soul •

,(the day of destruction , the day of earthquake, the day of terrible Calamity (Zilzaal •

.the day of horror that turns children into old people •

”.Don’t become one of those people who will say we heard and we disobeyed

State of the Believers and Non Believers on the Day of Judgement

Surah Ya’Sin, ۳۶ :۵۱-۶۵

وَنُفِخَ فِى الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ

!Wa nufikha fis-Suuri fa-’izaa hum-minal-’ajdaathi ’ilaa Rab-bihim yansiluun

And (then) the trumpet (of resurrection) will be blown - and lo! out of their graves .۵۱ !towards their Sustainer will they all rush forth

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

Qaaluu yaa-waylanaa mam-ba-‘athanaa mim-marqa-dinaa-Haazaa maa wa-‘adar-!Rahmaanu wa sadaql-mursaluun

"?(They will say: "Oh, woe unto us! Who has roused us from our sleep (of death .۵۲

Whereupon they will be told:) "This is what the Most Gracious has promised! And His)
"!message-bearers spoke the truth

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

In-kaanat 'il-laa Sayhatanw-waalidatan fa-'izaa'

p: ۹۳

!hum jamii-‘ul-ladaynaa muh-zaruun

Nothing will there have been but one single blast - and lo! before Us will all of them .۵۳
:(be brought (and be told

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

Fal-Yawma laa tuzlamu nafsun shay-’anw-wa laa tuj-zawna ’il-laa maa kuntum ta‘-
.maluun

Today, then, no human being shall be wronged in the least, nor shall you be“ .۵۴
.(requited for aught but what you were doing (on earth

إِنَّ أَصْحَابَ الْجَنَّهِ الْيَوْمَ فِى شُغُلٍ فَاكِهُونَ

.In-na ’As-haabal-Jan-natil-Yawma fii shu-ghulin-faakihuun’

Behold, those who are destined for paradise shall today have joy in whatever they“ .۵۵
:do

هُمْ وَأَزْوَاجُهُمْ فِى ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِؤُونَ

;Hum wa ’azwaa-juhum fii zilaalin ‘alal-’araaa-’iki mut-ta-ki-’uun

;in happiness will they and their spouses on couches recline .۵۶

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُم مَّا يَدَّعُونَ

.Lahum fiihaa faakiha-tunw-wa lahum-maa yad-da-‘uun

:only) delight will there be for them, and theirs shall be all that they could ask for) .۵۷

سَلَامٌ قَوْلًا مِن رَّبٍّ رَّحِيمٍ

!Salaam!” - Qawlam-mir Rab-bir-Rahiim“

.peace and fulfilment through the word of a Sustainer who dispenses all grace .۵۸

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

!Wamtaazul-Yawma ’ay-yuhal-muj-rimuun

!But stand aside today, O you who were lost in sin“ .۵۹

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِى آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Alam ’a‘had ’ilaykum yaa-Baniii-’Aadama ’al-laa ta‘bu-dush-Shaytaan; ’in-nahuu’ -?lakum ‘aduw-wun-mubiin

Did I not enjoin on you, O you children of Adam, that you should not worship Satan .۶۰ - - since, verily he is your open foe

وَأَنْ اعْبُدُونِى هَذَا صِرَاطٌ مُّسْتَقِيمٌ

.Wa ’ani-buduunii. Haazaa Siraatum-Mustaqiim

!and that you should worship Me (alone)? This would have been a straight way .۶۱

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيراً

p: ۹۴

أَفَلَمْ تَكُونُوا تَعْقِلُونَ

?Wa laqad ’azal-la minkum jibil-lan kathiiraa. ’Afalam takuunuu ta‘qiluun

And (as for Satan –) he had already led astray a great many of you: could you not, .۶۲
?then, use your reason

هَذِهِ جَهَنَّمُ الَّتِى كُنتُمْ تُوعَدُونَ

!Haazihii Jahan-namul-latii kuntum tuu-‘aduun

:This, then, is the hell of which you were warned again and again“ .۶۳

اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ

.Islau-hal-Yawma bimaa kuntum takfuruun’

”!endure it today as an outcome of your persistent denial of the truth .۶۴

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا
يَكْسِبُونَ

Al-Yawma nakhtimu ‘alaaa ’afwaahihim wa tukal-limunaaa ’aydiihim wa tash-hadu’
.’ajruluhum-bimaa kaanuu yaksibuun

On that Day We shall set a seal on their mouths – but their hands will speak unto .۶۵
.(Us, and their feet will bear witness to whatever they have earned (in life

Man’s limbs will be his witness on the Day of Judgement

Surah Fussilat, ۴۱:۱۹-۲۳

وَيَوْمَ يُحْشَرُ أَعْدَاء اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ

.Wa Yawmayuh-sharo ’a‘-adaaa-’ul-laahi ’ilan-Naad fahum yuuza-‘uun

Hence, (warn all men of) the Day when the enemies of God shall be gathered .۱۹
,together before the fire, and then shall be driven onward

حَتَّى إِذَا مَا جَاؤُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Hat-taaa 'izaa - maa jaaa-uuhaa shahida 'alayhim sam-'uhum wa 'absaa-ruhum wa juluu-duhum-bimaa kaanuu ya'maluun,

۲۰. till, when they come close to it, their hearing and their sight and their (very) skins will bear witness against them, speaking of what they were doing (on earth).

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوا أَنطَقَنَا اللَّهُ الَّذِى أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

Wa qaaluu lijuluu-dihim lima shahit-tum 'alaynaa? Qaa-luuu 'antaqakul-la shay-'inw-wa 'antaqakil-la shay-'inw-wa Huwa khala-qakum 'aw-wala mar-rantinw-wa 'ilayhi turja'uun.

۲۱. And

they will ask their skins, “Why did you bear witness against us?” – (and) these will reply: “God, who gives speech to all things, has given speech to us (as well): for He (it is .who) has created you in the first instance – and unto Him you are (now) brought back

وَمَا كُنتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيراً مِّمَّا تَعْمَلُونَ

Wa maa kuntum tastatiruuna ’an-yash-hada ‘alaykum sam-‘ukum wa laaa ‘absaarukum wa laa juluu-dukum wa laakin zanan-tum ’an-nal-laaha laa ya‘-lamu !kathiiram-mim-maa ta‘-maluun

۲۲. And you did not try to hide (your sins) lest your hearing or your sight or your skins bear witness against you: nay, but you thought that God did not know much of what – you were doing

وَذَلِكُمْ ظَنُّكُمُ الَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُم مِّنْ الْخَاسِرِينَ

Wa zaalikum zan-nukumul-lazii zanan-tum-bi-Rab-bikum ’ardaakum fa-‘asbahtum-.minal-khaasiriin

۲۳. and that very thought which you thought about your Sustainer has brought you to ”!perdition, and so now you find yourselves among the lost

Division of Mankind into three groups on the Day of Judgement

Surah Al – Waqi’ah, ۵۶:۴-۱۴

إِذَا رُجَّتِ الْأَرْضُ رَجًّا

,Izaa nuj-jatil-’arzu raj-jaa’

۴. ,(When the earth is shaken with a shaking (severe

وَبُسَّتِ الْجِبَالُ بَسًّا

,Wa bus-satil-jibaalu bas-saa

۵. ,and the mountains are shattered into (countless) shards

فَكَانَتْ هَبَاء مُّنبَثًّا

,Fakaanat habaaa-'am-mum-bath-thaa

- so that they become as scattered dust .۶

وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً

.Wa kuntum 'azwaajan-thalaathah

.on that Day), then, shall you be (divided into) three kinds) .۷

فَأَصْحَابُ الْمَيْمَنَهِ مَا أَصْحَابُ الْمَيْمَنَهِ

?Fa-'As-haabul-May-manah: Maaa 'As-haabul-May-manah

Thus, there shall be such as will have attained to what is right: Oh, how (happy) will .۸
be they who have

p: ۹۶

!attained to what is right

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

?Wa as-haabul mash-amah: maaa as-haabul mash-amah

And there shall be such as will have lost themselves in evil: Oh, how (unhappy) will .٩
!be they who have lost themselves to evil

وَالسَّابِقُونَ السَّابِقُونَ

.Was-Saabiquu-nas-Saabiquun

But the foremost shall be (they who in life were) the foremost (in faith and good .١٠
:(works

أُوْلَئِكَ الْمُقَرَّبُونَ

:Ulaaa-'ikal-Muqar-rabuun'

!they who were (always) drawn close unto God .١١

فِى جَنَّاتِ النَّعِيمِ

:Fii Jan-naatin-Na-'iim

- (In gardens of bliss (will they dwell .١٢

ثُلَّةٌ مِّنَ الْأَوَّلِينَ

.Thul-latum-minal-'aw-waliin

,a good many of those olden times .١٣

وَقَلِيلٌ مِّنَ الْآخِرِينَ

.Wa qali-lum-minal-'aa-khiriin

.but (only) a few of later times .١۴

Intercession will be permitted by Allah on the Day of Judgement

Surah An – Najm, ۵۳:۲۶

وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاء وَيَرْضَى

Wa kam-mim-malakin-fis-samaa-waati laa tugh-nil shafaa-'atuhum shay-'an 'il-laa -.mim-ba'-di 'an-ya'-zanal-laahu liman-yashaaa'u wa yarzaa

۲۶. For, however many angels there be in the heavens, their intercession can be of no least avail (to anyone) - except after God has given leave (to intercede) for whomever .He wills and with whom He is well-pleased

Intercession will be accepted from His selected people

Surah Az – Zumar, ۳۹:۴۴

قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Qul-lil-laahish-Shafaa-'atu jamii-'aa: lahuu mulkus-samaa-waati wal-'arz: thum-ma .'ilayhi turja-'uun

۴۴. Say: "God's alone is (the power to bestow the right of) intercession: His (alone) is the dominion over the heavens and the earth; and, in the end, unto Him you will all be ".brought back

The inheritors of Paradise

Surah Ash – Shura, ۴۲:۳۶-۳۹

فَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

Famaa 'uutiitum-min-shay-' in-famataa- 'ul-bayaatid-dunyaa: wa maa 'indal-lahi khay-runw-wa 'abqaa

.lil-laziina ’aamanuu wa ‘alaa Rab-bihim yatawak-kaluun

And (remember that) whatever you are given (now) is but for the (passing) .۳۶
enjoyment of life in this world - whereas that which is with God is far better and more
.enduring

;It shall be given) to all who attain to faith and in their Sustainer place their trust(

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ

يَغْفِرُونَ

Wal-laziina yajto-nibuuna kabaaa-’iral-’ithmi wal-fawaa-hisha wa ’izaa maa .ghazibuu hum yaghfiruun

and who shun the more heinous sins and abominations; and who, whenever they .۳۷
;are moved to anger, readily forgive

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Wal-laziinas-tajaa-buu li-Rab-bihim wa ’aqaamus-Salaah; wa ’amruhum Shuuraa ;bay-nahum wa mim-maa razaq-naahum yunfiquun

and who respond to (the call of) their Sustainer and are constant in prayer; and .۳۸
whose rule (in all matters of common concern) is consultation among themselves; and
;who spend on others out of what We provide for them as sustenance

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنتَصِرُونَ

.Wal-laziina ’izaa ’asaabahumul-bagh-yu hum yantasiruun

.and who whenever tyranny afflicts them, defend themselves .۳۹

The heinous sins or ‘Dhunub al-Kabira’ are Polytheism, Adultery, Drunkenness, etc. The Fifth Imam Muhammad ibn Baqir (a) said that, one who, with the power, authority and means to retaliate, still suppresses his own anger against any one - on the Day of Judgement God will fill his heart with peace and security and he will be safe from Hell-

.fire

There are two kinds of people among the believers: Those who overlook and forgive the excesses and aggression against them and the

others who take revenge for the wrongs done to them. The command is that the revenge should never exceed the limits of the wrong done and under no circumstances the retaliation should cross the extend of the offence, and , if any wrong is forgiven and pardoned, it has its own reward with God - for the compensation for it, God has taken it on Himself, which means the reward would be .extraordinarily great

The critics of Islam may note the control that Islam imposes even on those who suffer wrongs, far, far away from allowing any one to commit any aggression against any one at all. It would be a disgraceful lie to say that such a religion was spread by sword. What Islam prescribes for punishing the evil doer, is a golden mean: it is neither the merciless justice of 'tooth for tooth' nor the impracticable ideal of 'giving away the .'coat also if the cloak has already been taken away by force

Surah Al - Mu'minun, ٢٣:١-١١

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

,Qad 'aflahal-mu'minuun

: Truly, to a happy state shall attain the believers .١

الَّذِينَ هُمْ فِى صَلَاتِهِمْ خَاشِعُونَ

;Al-laziina hum fii Salaati-him khaashi-'uun'

(those who humble themselves in their prayer(١ .٢

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

;Wal-laziina hum a'nil-laghwi mu'ri-zuun

,and who turn away from all that is frivolous .٣

وَالَّذِينَ هُمْ لِلزَّكَاهِ فَاعِلُونَ

;Wal-laziina hum liz-Zakaati-fa-'iluun

(and who are intent on inner purity(۲ .۴

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

,Wal-laziina hum li-furuujihim haafizuun

(and who are mindful of their chastity,(۳ .۵

إِلَّا عَلَى أَزْوَاجِهِمْ أوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Il-laa 'alaaa 'azwaa-jihim 'aw maa'

In prayers they are filled with awe for God's Glory - Humility on the part of the - ۱ individual presented in prayer manifests the individual's estimation and the acknowledgement of his own self, being nothing in the presence of the Almighty power of God's glory. The Holy Prophet (S) said that while a man is in 'Qayam' i.e. when he stands in prayer, the individual must be looking down fixing his gaze to the point where he places his forehead while in prostration, when he is in 'Rukn' the gaze to be between his two feet - while in 'Qunoot' he should fix the gaze on the palms of his hands, placing them in front of his face, flattening and facing heaven and during 'Sajdah' the eyes looking at his nose, and while reciting 'Tashahud' the gaze to be .towards his armpits

Inner purity is that which purifies the heart which is by payment of his dues from his -۲ .wealth among other things

This comprehends in a few words all the aspects of a chaste life of a human being. -۳ A true believer in God, i.e. a Muslim, is described to be one who with all the other virtues of his faith, also controls the sex urge in him against any excesses beyond the prescribed limits. It is to be noted that the word used is 'Hafizoon' i.e. those who guard, meaning those who hold the native endowment of this urge as a trust to be .closely guarded against being misused

.malakat ’aymaanuhum fa-’in-nahum ghayru maluumin

not giving away to their desires) with any but their spouses - that is, those whom) .۶
,they rightfully possess (through wedlock) - for then, behold, they are free of all blame

فَمَنِ ابْتَغَى وَرَاء ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ

.Famanib-taghaa waraaa-’a zaalika fa’ulaaa-’ika humul-‘aaduun

;whereas such as seek to go beyond that (limit) are truly transgressors .۷

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

.Wal-laziina hom li-amaa-naa-tihim wa ah-dihim raa-uun

,and who are faithful to their trusts and to their pledges .۸

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ

.Wal-laziina hom alaa salawaa-tihim yoha-fizuun

,(and who guard their prayers (from all worldly intent)(۱ .۹

أُوْلَئِكَ هُمُ الْوَارِثُونَ

.Ulaa-ika homul waa-rithuun

It is they, they who shall be the inheritors .۱۰

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

.Al-laziina yarithu-nal Firdausa, hom fiiha khaa-liduun

.that will inherit the paradise; (and) therein shall they abide .۱۱

.This verse gives the description or the identifications of the true believers of God

Hell-Fire – the final resort of the evil doers and the unbelievers

Surah Al – Muddaththir, ۷۴:۳۵-۴۸

إِنَّهَا لَإِحْدَى الْكُبَرِ

.In-nahaa La-'ihdal-kubar'

(Verily, that (hell-fire) is indeed one of the great (forewarnings .۳۵

نَذِيرًا لِّلْبَشَرِ

-,Naziiral-lil-bashar

- a warning to mortal man .۳۶

لِمَن شَاء مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ

;Liman shaaa-'a minkum 'an-yata-qad-dama 'aw yata-'akh-khar

!o every one of you, whether he chooses to come forward or to hang back .۳۷

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

,Kul-lu nafsim-bimaa kasabat rahiinah

On the Day of Judgement,) every human being will be held in pledge for whatever).۳۸
-(evil) he has wrought

إِلَّا أَصْحَابَ الْيَمِينِ

.Il-lasa 'As-haabal-yamiin'

:save only those who shall have attained to righteousness .۳۹

فِي جَنَّاتٍ يَتَسَاءلُونَ

Fil Jan-naa-tin-yata-saaa-'aluun

dwelling) in gardens (of paradise), they will inquire) .۴۰

عَنِ الْمُجْرِمِينَ

:Anil-mujrimiin'

:of those who were lost in sin .۴۱

مَا سَلَكَكُمْ فِى

p: ۱۰۰

A strict guard on the regular observance of the prescribed prayers has been made -۱ a separate and an exclusive point of the quality and the identification of a true believer. In Hadith al Qudsi, Allah (swt) says: "Oh! Sons of Adam! No one is going to enter into My Heaven except : He who has humbled himself in front on My Greatness. He who has spent his day in My remembrance. He who has safeguarded his soul from lust, for the sake of Allah. He who shows brotherhood towards a traveller. He who takes care of the poor. He who is merciful towards the afflicted. And he who respects the orphans and act as a kind father to them, and for the widows he is like a tender husband. The one who are these qualities, if he calls Me, I will answer him at once and ".if he asks Me (for anything) I will give him

سَقَرَ

?Maa salaka-kum fii Saqar

"?What has brought you into hell-fire“ .۴۲

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

.Qaaluu lam naku minal-Musal-liin

,They will answer: “ We were not among those who prayed .۴۳

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ

;Wa lam naku nut - ‘imul-Miskiin

;and neither did we feed the needy .۴۴

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ

.Wa kun-naa nakhuuzu ma’al-khaa-’iziin

and we were wont to indulge in sinning together with all (the others) who indulged .۴۵
;in it

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ

Wa kun-naa nukaz-zibu bi-Yawmid-Diin

- and the Day of Judgement we were wont to lie .۴۶

حَتَّى أَتَانَا الْيَقِينُ

.Hat-taaa ’ataanal-yaqiin

".(until certainty came upon us (in death .۴۷

فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

.Famaa tanfa-‘uhum shafaa‘atush-shaafi-‘iin

And so, of no benefit to them could be the intercession of any that would intercede .۴۸
.for them

There are no limits to the number of signs of God and the Day of Final Requital is the greatest of God’s signs. The message of Islam in the Holy Qur’an is for the human .world as a whole and not for any particular community, clan, tribe or nation

Condition of unbelievers in Hell

Surah Al – Hajj, ۲۲:۱۹-۲۲

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِى رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُؤُوسِهِمُ الْحَمِيمُ

Hazaa-ni khas-ma-nikh-tasa-mu fi rab-bihim; Fal-lazii-na kafa-ru qot-ti-at lahum .thia-bum min naa-rin yusab-bo min fau-qi ro-usihim-ul hamiim

But (thus it is:) as for those who are bent on denying the truth - garments of fire .۱۹
shall be cut out for them (in the life to come); boiling water will be poured over their
,heads

يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَالْجُلُودُ

Yos-haro bihii maa fi botunihim wal-joludo

causing all .۲۰

p: ۱۰۱

that is within their bodies, as well as the skins, to melt away.

وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ

Wa lahum maqa-mi-o min hadiid.

٢١. And they shall be held (in this state as if) by iron grips;

كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ

الْحَرِيقِ

Kul-lamaa araa-duu an yakhroju min-ha min gham-min o-iidu fiiha wa zuqu asaa-bal hariiq.

٢٢. and every time they try in their anguish to come out of it, they shall be returned thereto and (be told): "Taste suffering through fire (to the full)!"

In a Hadith al Qudsi, Allah (swt) says:

"Oh, Son of Adam! How could you disobey Me while you cannot resist the hot sun and the hot desert.

And indeed, for hell, there are seven levels in which there are fires which eat each other.

- In each level of Hell, there are seventy thousand valleys of fires,
- In each valley of fire, there are seventy thousand sections of fires.
- In each section of fire, there are seventy thousand cities of fires,
- In each city of fire, there are seventy thousand castles of fires,
- In each castle of fire, there are seventy thousand houses of fires,
- In each house of fire, there are seventy thousand rooms of fires,

- In each room of fire, there are seventy thousand wells of fires,
- In each well of fire, there are seventy thousand chests of fires,
- In each chests of fire, there are seventy thousand trees of Zaqqum.
- Under each tree of Zaqqum, there are seventy thousand nails of fires,
- with each nail, there

,are seventy thousand chains of fire

- .In each chain of fire, there are seventy thousand serpents of fires
- .And the length of each serpent is seventy thousand yards
- In the stomach of each serpent, there is an ocean of black poison in which there are .seventy thousand scorpions of fires
- .And each scorpion has seventy thousand tails of fires
- The length of each tail is seventy thousand vertebras, and in each vertebra there .are seventy thousand Ratis (۴۴۹.۲۸ grams) of red poison

I swear by Myself, by Mount Sinai, by the written Book, by an outstretched fine parchment, by the House (Ka'aba) that is visited

I have not created this Hell fires but for all the unbelievers, and for the miser, and for the gossiper, and for the A'aq (disinherited by parents), and for the preventer of Zakat, and for the eater of Riba (usury), and for the Zani (adulterer), and for the collector of haram (unlawful), and for the one who forgets the Qur'an, and for the bad .neighbour

".Except for those who do repentance (Tawba), and enjoin goodness

Death , Martyrdom

Sleep is Temporary Death

Surah Al - An'am, ۶:۶۰

وَهُوَ الَّذِى يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Wa Howal lazii ya-ta-waf-faa-kum bil laili wa y'a-lamo maa ja-rah-tum bin-nahaa-ri thom-ma yab-'a-thu-kum fiihi li-yuq-zaa a-ja-lum mu-sam-ma; thom-ma ilayhi .marji-'ukum thum-ma yu-nab-bi-ukum, bima kun-tum t'a-ma-luun

And He it is who takes your soul at night (in sleep), and He knows what you acquire .۶۰

in the day, then

He raises you up therein that an appointed term may be fulfilled; then to Him is your .return, then He will inform you of what you were doing

Saying at the time of Death

Surah Al – Baqarah, ٢:١٥٦

الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُواْ إِنَّا لِلّهِ وَإِنَّـا إِلَيْهِ رَاجِعونَ

Al-laziina 'izaaa 'asaabat-hum-musiibatun-qaluuu 'inna lil-laahi wa 'innaaa 'ilayhi' .raaji-'uun

When Calamity befalls them, they say, " Verily, unto God do we belong and, verily, .١٥٦ ".unto Him we shall return

This clause used by a Muslim when he hears any loss, should be the motto of the life of every Muslim. It is the brief expression of all that Islam means. We are His, being His, our duty should be nothing short of absolute submission to His Will. We are returning to Him, which implies that we have proceeded from Him and that we are in .our march towards Him and He is the destination

Rewards of those who are Martyrs in Allah's (swt) way

Surah Ali-'Imran, ٣:١٦٩-١٧٢

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ

Wa laa tah-saban-nal-laziina qutiluu fii Sabiilil-laahi 'am waataa. Bal 'ahyaaa-'un 'inda ;rab-bihim yurzaquun

But do not think of those that have been slain in God's cause a dead. Nay, they are .١٦٩ ,alive! With their Sustainer have they their sustenance

فَرِحِينَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Farihiina bimaaa 'aataahumul-laahu min-fazlihii wa yastab-shiruuna billaziina lam .yalhaqu bihim-min khalfihim 'al-laa khawfun 'alayhim wa laa hum yahzanuun

exulting in that (martyrdom) which God has bestowed upon them out of His .۱۷۰
bounty. And they rejoice

p: ۱۰۴

in the glad tiding given to those (of their brethren) who have been left behind and :have not yet joined them, that no fear need they have, and neither shall they grieve

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللّهِ وَفَضْلٍ وَأَنَّ اللّهَ لاَ يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Yastab-shiruuna bi-ni-matim-minallaahi wa fazlinw-wa an-nallaaha laa yuzii-u ‘ajral-.Mu’miniin

they rejoice in the glad tiding of God’s blessings and bounty, and (in the promise) .۱۷۱
,that God will not fail to requite the believers

الَّذِينَ اسْتَجَابُواْ لِلّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَواْ أَجْرٌ عَظِيمٌ

Allaziinas-tajaabuu lil-laahi war-Rasuuli mim-ba -dimaaa ‘asaaba-humul-qarhu’ .lillaziina ’ah-sanuu minhum wat-ta-qaw ’ajrun ’azlim

who responded to the call of God and the Apostle after misfortune had befallen .۱۷۲
them (in the battle of Ohad). A magnificent requital awaits those of them who have .persevered in doing good and remained conscious of God

Status of Martyrs

Surah Al – Baqarah, ۲:۱۵۴

وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِى سَبيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء وَلَكِن لاَّ تَشْعُرُونَ

Wa laa taquuluu li-man yuqtalo fii sabiilil-laahi‘amwaat. Bal‘ah-yaaa-’unw-wa laakil-.laa tash-’uruun

And say not of those who are slain in God’s cause, “ They are dead”: nay, they are .۱۵۴
.alive , but you perceive it not

This verse encourages martyrdom in the way of Allah (swt) and praises it laudably, saying that it is not death, rather it is life - and what a life indeed! Death in the way of Allah (swt) is a distinction which is desirable - not a thing to dislike or fear. By saying that the martyrs are alive, actually means that they have not become

extinct or have perished. In commonly language death is the opposite of life and with .death one becomes extinct. In this context, the martyrs are alive

The aim is to cheer the believers by reminding them of this reality, in order that they should not grieve, should not be perturbed, should not loose their hearts when death faces them or their dear ones in the way of Allah (swt). The only thing that the relatives would be afflicted with, in such cases, is separation from their martyr for a few days, as long as they themselves are alive in this world. And this temporary separation is not a big problem - especially if compared to the pleasure of Allah (swt), and to the bounties bestowed on the martyr, such as the pleasant life of the hereafter .and the everlasting grace

Surah Al – Baqarah, ۲:۱۵۵

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Wa lanablu-wan-nakum-bi-shay-'im-minal-'amwaali wal-'anfusi was-samaraat: wa .bashshiris-Saabiriin

And most certainly shall We try you by means of danger, hunger, and loss of .۱۵۵ worldly goods, of lives and of (labour's) fruits. But give glad tidings unto those who are .patient in adversity

The emphasis laid upon is basically on any kind of fear of loss of sustenance, children and suffering. The more an individual rises in his faith in God, his personal virtues and the quality of patience, more he is beset with trials through calamities to prove his ,personal excellence, and as he passes through his trials successfully

he is raised into higher and higher elevations of the excellence of divinity and promoted to be nearer to God. Those who do not suffer these calamities at all in this life are not much to be congratulated for it might be that these souls are not .considered fit to be tried

It was only once in the history of the creation of the earth that all the kinds of trials mentioned in the verse were enacted all together to the maximum degree conceivable, with the Holy Imam Hussein and the small band of his faithful comrades in the plain of Kerbala. This verse had its fullest realization only in the suffering and the martyrdom of Hussein and his faithful comrades and the suffering of the other .Imams at different times under the Omayyids and Abbaside Caliphs

The Righteous , The Pious

Definition and attributes of a pious (Muttaqi) person

Surah Baqarah, ٢:١٧٧

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَهِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِى الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّآئِلِينَ وَفِى الرِّقَابِ وَأَقَامَ الصَّلاهَ وَآتَى الزَّكَاهَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ وَالصَّابِرِينَ فِى الْبَأْسَاء والضَّرَّاء وَحِينَ الْبَأْسِ أُولَـئِكَ الَّذِينَ صَدَقُوا وَأُولَـئِكَ هُمُ الْمُتَّقُونَ

Laysal-bir-raantuwalluu wajuuhakum qibalal-Mashriqi wal - Maghribi Wa laakin al-bir-ra man aamana billaahi wal-Yawmil-'Aakhiri wal-malaaa - 'ikati wal-Kitaabi wan-nabiyyiin: wa 'aatal-maala 'alaa hub-bihii zawil-qurbaa wal-yataamaa wal-masaakiina wabnas-sabiili wassaaa-'iliina wa fir-riqaab: wa aqaamas -Salaata wa 'aataz Zakaah; wal muufuuna bi-'ahdihim 'izaa 'ashaduu; wass - Saabiriina fil-ba'-saaa-'iwaz-zar-raaa-'i wa hiinal - ba's. 'Uulaaa - 'ika humul-Muttaquun.

True piety does not consist in turning your .١٧٧

faces towards the east or the west – but truly pious is he who believes in God, and the Last Day, and the angels, and revelation, and the prophets: and spends his sustenance – however much he himself may cherish it – upon his near of kin, and the orphans, and the needy, and the wayfarer, and the bondage; and is constant in prayer, and renders the purifying dues; and (truly pious are) they who keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril: it is they that have proved themselves true, and it is they, they who are .conscious of God

It is said that when the Qiblah was changed from Baytu'l Maqdis to the Ka'aba, there ensued a long drawn out controversy and conflict in the public. It was then that this verse was revealed. The verse further goes to describe the righteous ones (and is not defining righteousness) and thereby introduces the people in the light of their .attributes

It is a well known style of the Qur'an that it explains and defines a condition and a rank by introducing the people having that rank and condition. The first part of the verse is a comprehensive description of all the true gnosis which Allah (swt) wants His servants to believe in. When a believer attains to this stage of faith, his heart is never assailed by any doubt or confusion; he does not take a dim view of

.whatever befalls him, nor is he offended if afflicted with a misfortune

After this description, Allah (swt) mentions some of his deeds, i.e. charity - prayers - etc. Lastly, the verse cites some of their excellent moral characteristics i.e. keeping of . their promises, and the patient in distress and affliction

The Holy Prophet (S) said that whoever acts up to this one verse has attained to perfection in faith. The theories and the practices given here are the real virtues .which apart from being ordered by God, appeal as well to human reasoning

As regards spending in the way of God, while Islam does not demand absolute hatred or indifference to property or the other things of earthly value, but the subordination of the possessions of the spirit of charity, treating oneself only as a trustee charged with the prescribed duties as regulated and prescribed by God through His apostle :Muhammad. Charity in Islam is also regulated and ranked

.Firstly - to the nearest in the relations

.Secondly - to the helpless orphans

.Thirdly - to the poor

.Fourthly - to the helpless wayfarers

.Fifthly - to the captives or the slaves in getting them liberated

Any intelligent reader of this verse will find all these superb qualities in their perfection or completeness only in the Holy Prophet (S) and the Twelve Imams (a), and it is left to every one of the readers of this Holy Book to see if history can present any one else of any other religions, with all these qualities of

.faith of God

This is a very important verse particularly for those who sincerely long to have the .correct lead or guidance to truth and the truthful ones

The Muslim world as a whole without any exception of any school of thought in it, know the fact and acknowledges it unreservedly that for the wonderful qualities of divine excellence, it was only ALI who earned exclusively for himself the unique title of ."Madh-harul Ajaib" i.e. the Manifestation of Wonders

(Equality is on the basis of piety, before Allah (swt

Surah Az – Zumar, ٣٩:٩

أَمَّنْ هُوَ قَانِتٌ آنَاء اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَة وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُوا الْأَلْبَابِ

Am-man huwa qaanitun 'aanaaa - 'al-layli saa-jidanw-wa qaaa-'imay-' yahzarul-'Aakhi-rata wa yarjuu Rahmata Rab-bih? Qul hal yastawil-laziina ya'-.lamuuna wal-laziina laaya'-lamuun? 'In-namaa yatazak-karu 'ulul-'albaab

Or (dost thou deem thyself equal to) one who devoutly worships (God) throughout .٩ the night, prostrating himself or standing (in prayer), ever mindful of the life to come, and hoping for his Sustainer's grace? Say: "can they who know and they who do not ?know be deemed equal

!But) only they who are endowed with insight keep this in mind)

(Prerequisites of a true servant of Allah (swt

Surah Al – Furqan, ٢٥:٦٣-٧٧

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

Wa 'ibaadur-Rahmaanil-laziina yamshuuna 'alal-'arzi hawnanw-wa 'izaa khaataba-"!humul-jaahiluuna qaaluu "Salaamaa

For, (true) servants of the Most Gracious are (only) they who walk gently on earth, .۶۳
;and who, whenever the foolish address them, reply with (words) of Peace

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

.Wal-laziina yabiituuna li-Rab-bihim suj-jadanw-wa qiyaa-maa

and who remember their Sustainer far into the .۶۴

;night, prostrating themselves and standing

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

Wal-laziina yaquuluuna Rab-banas-rif ‘an-naa ‘Azaaba Jahan-nama ’in-na ‘Azaa-
-,bahaa kaana gharaa-maa

and who pray: “O our Sustainer, avert from us the suffering of hell - for, verily, the .۶۵
:suffering caused by it is bound to be a torment dire

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

.In-nahaa saaa-’at mustaqar-ranw-wa muqaa-maa’

;- ”!verily, how evil an abode and a station .۶۶

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Wal-laziina ’izaaa ’anfaquu lam yusrifuu wa lam yaqturuu wa kaana bayna zaalika
.qawaamaa

and who, whenever they spend on others, are neither wasteful nor niggardly but .۶۷
;((remember that) there is always a just mean between those (two extremes

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

Wal-laziina laa yad-’uuna ma-‘al-laahi ’ilaahan ’aakhara wa laa yaq-tuluunan-nafsal-
latii har-ramal-laahu ’il-laa bil-haq-qi wa laa

.yaz-nuun; wa man-yaf-‘al zaalika yalqa ’athaamaa

and who never invoke any (imaginary) deity side by side with God, and do not take .۶۸
any human being’s life - (the life) which God has willed to be sacred - otherwise than
.in (pursuit of) justice, and do not commit adultery

And (know that) he who commits aught thereof shall (not only) meet with full requital

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

-.Yuzaa-'af lahul - 'Azaabu Yawmal-Qiyaamati wa yakh-lud fiihii muhaanaa

but) shall have his suffering doubled on Resurrection Day: for on that (day) he shall) .۶۹ (abide in ignominy.

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ

اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Il-laa man taaba wa ’aa-mana wa ‘amila ‘amalan-saa-lihan fa-’ulaaa-’ika yubad-di-’
.lullaahu say-yi - ‘aatihim hasanaat: wa kaanal-laahu Ghafuurar-Rahiimaa

Excepted, however, shall be they who repent and attain to faith and do righteous .۷۰
deeds: for it is they whose (erstwhile) bad deeds God will transform into good ones -
,seeing that God is indeed much forgiving, a dispenser of Grace

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

.Wa man taaba wa ‘amila saalihan fa-’in-nahuu yatuubu ’ilal-laahi mataabaa

and seeing that he who repents and (thenceforth) does what is right has truly .۷۱
.turned unto God by (this very act of) repentance

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

.Wal-laziina laa yash-haduu-naz-zuura wa ’izaa mar-ruu bil-lagh-wi mar-ruu kiraama

And (know that true servants of God are only) those who never bear witness to .۷۲
what is false, and (who), whenever they pass by (people engaged in) frivolity, pass on
.with dignity

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا

Wal-laziina ’izaa zuk-kir-ruu bi-’Aayaati Rab-bihim lam ya-khir-ruu ‘alayhaa sum-
.manw-wa ‘umyaanaa

And who, whenever they are reminded of their Sustainer’s messages, do not throw .۷۳
;themselves upon them (as if) deaf and blind

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Wal-laziina yaquu-luuna Rab-banaa hablanaa min ’azawaajinaa wa zur-riy-yaatinaa
.qur-rata ’a‘-yuniw-waj-‘alnaa lil-Mut-taqiina Imaama

And who pray: “O our Sustainer! grant that our spouses and our offspring be a joy .۷۴
”!to our eyes, and cause us to be foremost among those who are conscious of Thee

أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَهَ بِمَا

p: ۱۱۲

صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

Ulaaa-ika yuj-zawnal-ghur-fata bimaa sabaruu wa yulaq-qawna fiihaa tahiy-' .yatanw-wa salamaa

٧٥. (Such as) these will be rewarded for all their patient endurance (in life) with a high station (in paradise), and will be met therein with a greeting of welcome and peace,

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

!Khaa-lidiina fiihaa; hasunat musta-qar-ranw-wa muqaamaa

٧٦. therein to abide: (and) how goodly an abode and (how high) a station!

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Qul maa ya'-ba-'u bikum Rab-bii lau la du-'aaa-'ukum: faqad kaz-zabtum fa-sawfa !ya-kuunu lizaamaa

٧٧. Say (unto those who believe): "no weight or value would my Sustainer attach to you were it not for your faith (in Him)!"

And say unto those who deny the truth:) "you have indeed given the lie (to God's) message), and in time this (sin) will cleave unto you!"

Allah's (swt) Grace on to the true Believers

Surah Al – Mujadalah, ٥٨:٢٢

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Laa tajidu qawmay-yu'- minuuna bil-laahi wal-Yawmil-'Aakhiri yuwaaad-duuna man haaad-dal-laaha wa Rasuu-lahuu wa lau kaanuuu 'aabaaa-ahum 'aw 'abnaaa-'ahum 'aw 'ikhwaa-nahum 'aw 'ashii-rata-hum. 'Ulaaa-'ika kataba fii quluubihimul 'iimaana wa 'ay-yada-hum-bi-ruuhim-minh. Wa yud-khiluhum Jan-naatin-tajrii min tah-tihal -

’anhaaru khaalidiina fiihaa. Razi-yal-laahu ‘anhum wa razuu ‘anh. ’Ulaaa-’ika Hizbul-
.laah. ’Alaaa ’in-na Hizbal-laahi humul-Muflihuun

Thou canst not find people who (truly) believe in .۲۲

p: ۱۱۳

God and the Last Day and (at the same time) love anyone who contends against God and His Apostle - even though they be their fathers, or their sons, or their brothers, or .(others of) their kindred

As for the true believers,) it is they in whose hearts He has inscribed faith, and whom) He has strengthened with inspiration from Himself, and whom (in time) He will admit into gardens through which running waters flow, therein to abide. Well-pleased is God with them, and well-pleased are they with Him. They are God's partisans: oh, verily, it !is they, the partisans of God, who shall attain to a happy state

Privileges and status enjoyed by the true believers in Paradise

Surah At – Tur, ۵۲:۱۷-۲۸

إِنَّ الْمُتَّقِينَ فِى جَنَّاتٍ وَنَعِيمٍ

-,In-nal-Mut-taqiina fii Jan-naatinw-wa Na-'iim'

But), verily, the God-Conscious will find themselves (on that Day) in gardens and in) .۱۷
,bliss

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

Faakihiina bimaaa 'aataahum Rab-buhum, wa waqaahum Rub-buhum 'Azaabal-.Jahiim

rejoicing in all that their Sustainer will have granted them: for their Sustainer will .۱۸
.have warded off from them all suffering through the blazing fire

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ

.Kuluu washrabuu haniii'am-bimaa kuntum ta'-maluun

And they will be told:) "Eat and drink with good cheer as an outcome of what you) .۱۹
,were wont to do

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ

.Mut-taki-'iina 'alaa sururim mas-fuufah: wa zaw-waj-naa-hum bi-huurin 'iin

"!reclining on couches (of happiness) ranged in rows .٢٠

And (in that paradise) We shall mate them with companions pure, most beautiful of .eye

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم

p: ١١۴

مِّن شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

Wal-laziina 'aamanuu wattaba-'at-hum zur-riy-yatuhum bi-'iimaanin 'alhaqnaa bihim zur-riy-yatahum wa maaa 'alatnaahum - min 'amalihim - min shay: kul-lum-ri-'im .bimaa kasaba rahiin

And as for those who have attained to faith and whose offspring will have followed .٢١ them in faith, We shall unite them for their offspring; and We shall not let aught of their deeds go to waste: (but) every human being will be held in pledge for whatever .he has earned

وَأَمْدَدْنَاهُم بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ

.Wa 'amdad-naahum - bifaa-kihatinw-wa lahmim-mim-maa yash-tahuun

And We shall bestow on them fruit and meat in abundance - whatever they may .٢٢ :desire

يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ

.Yatanaaza-'uuna fihaa ka'-sal-laa lagh-wun-fiihaa wa laa ta'-thiima

and in that (paradise) they shall pass on to one another a cup which will not give .٢٣ .rise to empty talk, and neither incite to sin

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ

.Wa yatuufu 'alayhim ghilmaanul-lahum ka-'an-nahum Lu'-lu-'um-maknuun

And they will be waited upon by (immortal) youths, (as if they were children) of .٢٤ .their own, (as pure) as if they were pearls hidden in their shells

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُونَ

.Wa 'aqbala ba'-zuhum 'alaa ba'ziy-yata-saaa-'aluun

And they (who are thus blest) will turn to one another, asking each other (about .٢٥

.(their past lives

قَالُوا إِنَّا كُنَّا قَبْلُ فِی أَهْلِنَا مُشْفِقِینَ

.Qaaluuu ’in-naa kun-naa qablu fiii ’ahlinaa mushfiqiin

They will say: “Behold, aforetime - when we were (still living) in the midst of our kith .۲۶
and kin - we were full of fear (at the thought of

:(God’s displeasure

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

.Faman-nal-laahu ‘alaynaa wa waqaanaa ‘Azaabas-Samuum

٢٧. and so God has graced us with His favour, and has warded off from us all suffering
.(through the scorching winds (of frustration

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

!In-naa kun-naa min-qablu nad-‘uuh: ’in-nahuu Huwal-Bar-rur Rahiim’

٢٨. Verily, we did invoke Him (alone) ere this: (and now He has shown us) that He alone
”!is truly benign, a true dispenser of grace

:In Hadith al Qudsi, Allah (swt) says

.Indeed, for the followers there is Heavens which has eight gates“

◊ ,And in each Heaven there are seventy thousand gardens of Sophorine

◊ ,In each garden there are seventy thousand cities of pearls, both large and small

◊ ,In each city there are seventy thousand palaces of Ruby

◊ ,In each palace there are seventy thousand rooms made of Gold

◊ ,In each room there are seventy thousand stages made of silver

◊ ,In each stage there are seventy thousand tables

◊ ,On each table there are seventy thousand plates of jewels

◊ ,In each plate there are seventy thousand kinds of food

◊ ,Around each stage, there are seventy thousand thrones of red gold

◊ On each throne there are seventy thousand carpets made of silk and thick silk

,brocade

◊ Around each throne there are seventy thousand rivers flow with life water, wine .and pure honey

◊ ,In each river, there are seventy thousand kinds of fruits

◊ ,In the same manner, in each room there are seventy thousand purple tents

◊ ,In each tent there are seventy thousand carpets

◊ On each carpet

,there are seventy thousand Houris with big eyes

With them there are seventy thousand mates as if they are eggs carefully ◇ ,protected

,On top of each palace there are seventy thousand domes of camphor ◇

In each dome there are seventy thousand gifts from the Merciful, which has not ◇ .been seen by any eye, heard by any ear and no human being could think of it

,There shall be fruits which they like, meat of birds which they like to eat ◇

.there shall be Houris, the like of the hidden pearls ◇

There shall be no death, no crying and no grief, no ageing process, no worship and prayer, no fasting, no sickness, no urine, no stool shall come, no growth, never going ".to be afraid, and nobody is going to take them out

State of righteous people in this world and the Hereafter

Surah Fussilat, ۴۱:۳۰-۳۲

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَهُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّهِ الَّتِى كُنتُمْ تُوعَدُونَ

In-nal-laziina qaaluu Rab-bunal-laahu thum-mastaqaamuu tatanaz-zalu 'alayhimul-' malaaa-'ikatu 'al-laa takhaafuu wa laa tahzanuu wa 'abshiruu bil-Jan-natil-latii !kuntum tuu-'aduun

But,) behold, as for those who say, "Our Sustainer is God," and then steadfastly) .۳۰ pursue the right way - upon them do angels often descend, (saying) "Fear not and grieve not, but receive the glad tiding of that paradise which has been promised to !you

نَحْنُ أَوْلِيَاؤُكُمْ فِى الْحَيَاهِ الدُّنْيَا وَفِى الْآخِرَهِ وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

Nahnu 'awliyaaa-'ukum fil hayaatid-dunyaa wa fil-'Aakhi-rah; wa lakum fiihaa maa !tash-tahii an-fu-sukum walakum fihaa maa tad-da-'uun

۳۱. We are close unto you in the life of

p: ۱۱۷

this world and (will be so) in the life to come; and in that (life to come) you shall have all that your souls may desire, and in it you shall have all that you ever prayed for,

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

Nuzu-lam-min ghafuurir-Rahiim.

٣٢. as a ready welcome from Him who is much-forgiving, a dispenser of grace!"

State of the righteous people on the Day of Judgement

Surah Al - Waqi'ah, ٥٦:٢٧-٤٠

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

Wa 'As-haabul-Yamiin,- maaa 'As-haabul-yamiin?

٢٧. Now as for those who have attained to righteousness - what of those who have attained to righteousness?

فِى سِدْرٍ مَّخْضُودٍ

Fii sidrim-makhzuud,

٢٨. (They, too, will find themselves) amidst fruit-laden lote-trees,

وَطَلْحٍ مَّنضُودٍ

Wa talhim-manzuud,-

٢٩. and acacias flower-clad,

وَظِلٍّ مَّمْدُودٍ

Wa zil-lim-mamduud,

٣٠. and shade extended,

وَمَاء مَّسْكُوبٍ

Wa maa-'im-maskuub

,and waters gushing .٣١

وَفَاكِهَةٍ كَثِيرَةٍ

,Wa faakihatin-kathiirah

,and fruit abounding .٣٢

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

.Laa maq-tuu-'a-tinw-wa laa mam-nuu-'ah

.never failing and never out of reach .٣٣

وَفُرُشٍ مَّرْفُوعَةٍ

.Wa furushim-marfuu-'ah

:And (with them will be their) spouses, raised high .٣٤

إِنَّا أَنشَأْنَاهُنَّ إِنشَاء

,In-naaa 'ansha'-naahun-na 'inshaaa-'aa'

,for, behold, We shall have brought them into being in a life renewed .٣٥

فَجَعَلْنَاهُنَّ أَبْكَارًا

- ,Faja-'alnaa-hun-na 'abkaaraa

,having resurrected them as virgins .٣٦

عُرُبًا أَتْرَابًا

,Uruban 'atraaban'

full of love, well-matched .٣٧

لِّأَصْحَابِ الْيَمِينِ

.Li-’as-haabil-Yamiin

:with those who have attained to righteousness .۳۸

ثُلَّةٌ مِّنَ الْأَوَّلِينَ

.Thul-latum-minal-’aw-waliin

,a good many of olden times .۳۹

وَثُلَّةٌ مِّنَ الْآخِرِينَ

.Wa thul-latum-minal-’aakhiriin

.and a good many of later times .۴۰

The virtuous people and their rewards in Paradise

Surah Al – Insan, ۷۶:۷-۲۲

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

.Yuufuuna bin-nazri wa ya-khaa-fuuna yawman-kaana shar-ruhuu musta-tiira

The truly virtuous are) they (who) fulfil their vows, and stand in awe of a Day the) .۷
,woe of which is bound to spread far and wide

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Wa yut-‘imuunat-ta-‘aama ‘alaa hub-bihii

-,miskii-nanw-wa yatii-manw-wa ’asiiraa

and who give food - however great be their own want in it - unto the needy, and the .٨
,orphan, and the captive

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا

In-namaa nut-‘imukum li-waj-hil-laahi laa nuriidu minkum jazaaa-’anw-wa laa’
.shukuuraa

saying in their hearts) “We feed you for the sake of God alone: we desire no) .٩
:recompense from you, nor thanks

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

.In-naa nakhaafu mir-Rab-binaa Yawman ‘abuusan-qamtariira’

”!behold, we stand in awe of our Sustainer’s judgement on a distressful, fateful Day .١٠

فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

Fa waqaa-humul-laahu shar-ra zaalikal-Yawmi wa laq-qaahum naz-ratanw-wa
.suruuraa

And so, God will preserve them from the woes of that Day, and will bestow on them .١١
,brightness and joy

وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

.Wa jazaahum-bimaa sabaruu Jan-natanw-wa hariiraa

and will reward them for all their patience in adversity with a garden (of bliss) and .١٢
.with (garments of) silk

مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

Mut-taki-’iina fiihaa ‘alal-’araaa-’iki laa yarawna fiihaa sham-sanw-wa laa zam-
.hariiraa

In that (garden) they will on couches recline, and will know therein neither . ١٣
,(burning) sun nor cold severe

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا

.Wa daaniyatan ‘alay-him zilaa-luhaa wa zul-li-lat qutuufuhaa taz-liilaa

since its (blissful) shades will come down low over them, and low will hang down its .١۴
.clusters of fruit, most easy to reach

وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا

Wa yutaafu ‘alay-him-bi-’aaniyatim-min fiz-zatinw-wa ’akwaabin kaanat
-,qawaariiraa

And they will be waited upon with vessels of silver and goblets that will (seem to) .١۵
be

p: ١١٩

crystal

قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

.Qawaariira min fiz-zatin-qad-daruuhaa taqdiiraa

.crystal-like, (but) of silver - the measure whereof they alone will determine .١٦

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا

-,Wa yus-qawna fiihaa ka'-san-kaana mizaa-juhaa zanjabiilaa

,And in that (paradise) they will be given to drink of a cup flavoured with ginger .١٧

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

.Ay-nan-fiihaa tusam-maa Sal-sabiilaa'

derived from) a source (to be found) therein, whose name is "Salsabeel (Seek Thy) .١٨
."(Way

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

Wa yatuu fu 'alay-him wildaanum-mukhal-laduun:'izaa ra-'aytahum hasib-tahum lu'-
.lu-'am-man-thuuraa

And immortal youths will wait upon them: when thou seest them, thou wouldst .١٩
;deem them to be scattered pearls

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

.Wa 'izaa ra-'ayta tham-ma ra-'ayta Na-'iimanw-wa Mul-kan-Kabiiraa

and when thou seest (anything that is) there, thou wilt see (only) bliss and a realm .٢٠
.transcendent

عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

Aaliyahum thiyaabu sundusin khuz-runw-wa 'is-tabraq, wa hul-luuu 'asaawira min-'
.fiz-zah; wa saqaahum Rab-buhum Sharaa-ban-Tahuuraa

Upon those (blest) will be garments of green silk and brocade; and they will be .٢١
adorned with bracelets of silver. And their Sustainer will give them to drink of a drink
.most pure

إِنَّ هَذَا كَانَ لَكُمْ جَزَاء وَكَانَ سَعْيُكُم مَّشْكُورًا

.In-na haazaa kaana lakum jazaaa-'anw-wa kaana sa'-yu-kum-mash-kuuraa'

And they will be told:) "Verily, all this is your reward, since your endeavour (in life)) .٢٢
"!has met with (God's) goodly acceptance

The scholars of both the Shia and the Sunni schools are unanimous in their statement that these verses and even the whole chapter was revealed in praise of the

Holy Ahlul Bayt (a). These verses serve also as guidance to mankind as a whole as to what extent those who sincerely love God, should sacrifice their personal interest and how selfless any service in the way of the Lord should be. Charity would always be .motivated by piety and righteousness and should be unpretentious

Etiquette to be adopted between Muslims

.Surah Al – Hujarat ۴۹, Ayat ۱۰ - ۱۲

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

In-namal-Mu'minuuna 'Ikh-watun fa-'aslihuu bayna 'akhaway-kum wat-taqul-laaha' .la-'al-lakum turhamuun

All believers are but brethren. Hence, (whenever they are at odds,) make peace .۱۰ between your two brethren, and remain conscious of God, so that you might be .graced with His mercy

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَومٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاء مِّن نِّسَاء عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ

Yaaa-'ay-yuhal-laziina 'aamanuu laa yas-khar qawmum-min-qawmin 'asaaa 'ay-yakuu-nuu khayram-minhum wa laa nisaaa-'um-min-nisaaa-'in 'asaaa 'ay-yakuu-nuu khayram-minhun; wa laa tanaabazuu bil-'alqaab: bi'-sal-ismul-fusuuqu ba'-.dal-'iimaan: wa mal-lam yatub fa'ulaaa-'ika humuz-zaalimuun

O you who have attained to faith! No men shall deride (other) men: it may well be .۱۱ that those (whom they deride) are better than themselves; and no women (shall deride other) women: it may well be that those (whom they deride) are better than themselves. And neither shall you defame one another, nor insult one another by (opprobrious) epithets: evil is all imputation of inequity after (one has attained to) faith; and they who (become

!guilty thereof and) do not repent - it is they, they who are evildoers

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيراً مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Yaaa-'ay-yuhal-laziina 'aa-manuj-tanibuu kathiiram-minaz-zann: 'in-na ba'-zaz-zan-ni 'ith-munw-wa laa tajas-sasuu wa laa yaghtab-ba'zukum ba'zaa. 'A-yuhib-bu 'ahadukum 'ay-ya'kula lahma 'akhiihi maytan-fakarihtumuuh? Wat-taqul-laah: 'in-nal-laaha Taw-waabur-Rahiim.

O you who have attained to faith! Avoid most guesswork (about one another) - for, .١٢ behold, some of (such) guesswork is (in itself) a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any !of you like to eat the flesh of his dead brother? Nay, you would loathe it

And be conscious of God. Verily, God is an acceptor of repentance, a dispenser of !grace

The brotherhood in faith which Islam established, is nothing short of a miracle and a great miracle too. There is no caste system, colour bar, distinction of any financial status or communal restriction. Once an individual embraces Islam, all the social distinctions he suffered in his former faith, are once for all annihilated. He becomes a .member of the All-World International human brotherhood of the believers of God

Five times every day, the Muslims in every locality of a town stand side by side without any distinction. Once a week Muslims of an area consisting of several localities together assemble for the Friday congregational prayers and twice

a year the Muslims of the whole town meet together in the Idgah i.e. the place where prayers at offered on the two occasions of 'Id al-Adha' and 'Id ul-Fitr'. And once a year there takes place the congregational prayer at Mecca around the holy Ka'ba where assemble the Muslims belonging to the different countries in the various parts .of the earth

This unique assembly of the world-wide human brotherhood of the believers in One God, is a wonderful voluntary response which has been continuously made, since it .was instituted by the Holy Prophet (S) for more than ۱۳۰۰ years from today

A Muslim is ordained to help his Muslim brother as much as he could do to his own brother. If there is a quarrel between any two Muslims, the reconciliation, becomes a :duty to be executed an any cost. The Sixth Imam Jafar as-Sadiq (a) said

The charity which God loves the most, i.e. which is more readily accepted by God, is" ".the peace re-established between two quarrelling men or groups

The Holy Prophet (S) said that the reward for effecting reconciliation and re-establishing peace and harmony between two quarrelling parties or individuals would .'be equal to that of 'Jihad

:'The Holy Prophet said 'O Ali

.Go a mile to inquire about the sick -"

.Go two miles along with a funeral of a believer -

.Go three miles accepting an invitation to please thy believer brother -

Go four miles to meet the one whom thou -

.hast called thy brother in faith

.Go five miles to relieve one in distress -

.Go six miles to help an oppressed and aggressed -

”.And be thou always seeking the protection and the forgiveness of God -

:The First Holy Imam Ali ibn Abi Talib (a) said

”.Base your opinion about your brother in faith on goodness unless otherwise proved“

:The Holy Prophet (S) said

Abstain from backbiting for it is worse than adultery for after committing adultery, if“ one seeks God’s pardon, He grants it, but the forgiveness for backbiting is not granted ”.until the one back-bitten forgives him

To slaying a believer for any but lawful reasons is like slaying entire Mankind, and to save the life of a believer is like saving the life of entire Mankind

Surah Al - Ma’idah, ۵:۳۲

مِنْ أَجْلِ ذَلِکَ كَتَبْنَا عَلَى بَنِى إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءتْهُمْ رُسُلُنَا بِالبَيِّنَاتِ ثُمَّ إِنَّ كَثِيراً مِّنْهُم بَعْدَ ذَلِکَ فِى الأَرْضِ لَمُسْرِفُونَ

Min ajali zaalik. Katabnaa ‘alaa baniii ’israaaiila in-nahu min qatala nafsam bighairi nafsin awfasaadin fil arzi faka-’an-namaa, qatalan-naasa jamii‘aa. Wa man ah-yaahaa faka-an-namaaa ah-yan-naasa jamii‘aa. Wa laqad jaaa-athum rusulunaa .bilbay-yinaat, thum-ma in-na kathiiram-min hum ba‘da zaalika fil arzi lamusrifuun

Because of this did We ordain unto the children of Israel that if anyone slays a .۳۲ human being - unless it be (in punishment) for murder or for spreading corruption on earth - it shall be as though he had slain all mankind; whereas, if anyone saves a life, it .shall be as though he had saved the lives of all mankind

This verse is

of some extra-importance and of special value to those who wish to draw guidance from the Holy Qur'an. It gives the gravity of the crime of murder and the extent to which the gravity of the crime runs. The gravity of the crime fixed by Islam, i.e. the slaying of even a single human being, being equal to the annihilation of the human .race as a whole, is aimed to establish peace on earth

The Non–Believers, the Hypocrites

Shaitan (Iblees) given respite and he in turn vowing to mislead all, but a few human beings

Surah Al – Hijr, ۱۵:۳۶-۴۴

قَالَ رَبِّ فَأَنظِرْنِی إِلَی یَوْمِ یُبْعَثُونَ

.Qaala rab-bi fa-'anzirniii ilaa yawmi yub-'athuun

Said (Iblees): "Then, O my Sustainer, grant me a respite till the Day when all shall .۳۶
"!be raised from the dead

قَالَ فَإِنَّکَ مِنَ الْمُنظَرِینَ

.Qaala fa-in-naka minal munzariin

Answered He: "Verily, so be it: thou shalt be among those who are granted respite .۳۷

إِلَی یَومِ الْوَقْتِ الْمَعْلُومِ

Ilaa yawmil waqtil ma'luum

".(till the Day the time whereof is known (to Me alone .۳۸

قَالَ رَبِّ بِمَا أَغْوَیْتَنِی لأُزَیِّنَنَّ لَهُمْ فِی الأَرْضِ وَلأُغْوِیَنَّهُمْ أَجْمَعِینَ

Qaala rab-bi bimaaa aghwaytanii la-uzai-yinan-na lahum fil-arzi wala-ughwi-yan-nahum ajma-'iin

Whereupon Iblees) said: "O my Sustainer ! Since Thou hast thwarted me, I shall) .۳۹

indeed make (all that is evil) on earth seem goodly to them, and shall most certainly beguile them into grievous error -

إِلاَّ عِبَادَکَ مِنْهُمُ الْمُخْلَصِينَ

.Il-laa ‘ibaadaka minhumul mukhlasiin

"!all) save such of them as are truly Thy servants) .۴۰

قَالَ هَذَا صِرَاطٌ عَلَیَّ مُسْتَقِيمٌ

.Qaala haazaa siraatun ‘alay-ya mustaqiin

:Said He: “This is, with Me, a straight way .۴۱

إِنَّ عِبَادِی لَيْسَ لَکَ عَلَيْهِمْ سُلْطَانٌ إِلاَّ مَنِ اتَّبَعَکَ مِنَ الْغَاوِينَ

In-na ‘ibaadii laisa laka ‘alaihim sultaanun

.illaa manit-taba-‘aka minal ghaawiin

verily, thou shalt have no power over My creatures - unless it be such as are .۴۲ :((already) lost in grievous error and follow thee (of their own will

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

.Wa in-na jahan-nama lamaw‘iduhum ajma-‘iin

,and for all such, behold, hell is the promised goal .۴۳

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ

.Lahaa sab‘atu abwaab. Likul-li baabim-minhum juz-um-maqsuum

".with seven gates(۱) leading into it, each gate receiving its allotted share of sinners .۴۴

It is said that Iblees has been granted respite until the blowing of the Trumpet which will be given for the total annihilation of all living beings before the Final Judgment. He .will meet death between the first and the second blow of the Trumpet

The Shia concept of ‘Masoom’ is proved in this verse, where even the Arch-deceiver Iblees himself puts an exception in his challenge to beguile the issues of Adam on earth. These are none but the ‘purified ones’ as mentioned in Surah Ahzaab, ۳۳:۳۳ by God Almighty. The purified ones or the Mukhlaseen were the holy apostles and the holy Imams (a) who were free from any kind of sin, pollution or shortcoming from the .beginning of their life to its end in this world

:The Seven Doors or the stages of Hell are

Jahannum i.e. the hell .۱

Sa’yur i.e. the burning fire .۲

Saqar i.e. the scorching fire .۳

Jahim i.e. the fierce fire .۴

(Luza i.e. the flaming fire (Surah al-Ma’aarij, ۷۰:۱۵ .۵

(Hatamah i.e. the crushing disaster (Surah al-Humaza, ۱۰۴:۴ .۶

Huwiyah(۲) i.e. the .۷

p: ۱۲۶

The Seven Doors have been mentioned with seven different names of the Seven -۱ Stages of Hell, which stages according to the statement of the First Holy Imam Ali ibn .Abi Talib (a), are one over the other

The last stage containing the most intense suffering would be of the hypocrites for -۲ it is said in the Holy Qur’an: ‘Verily the hypocrites shall be in the lowest of the low ones of Hell’. Surah an-Nisaa, ۴:۱۴۵

(abyss (Surah al-Qaari'a, ١٠١:٩

Allah's (swt) respite to the evil doers

Surah Ibrahim, ١٤:٤٢-٤٣

وَلاَ تَحْسَبَنَّ اللّهَ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ

Wa laa tahsaban-nal-laaha ghaafilan 'am-maa ya'-maluz-zaali - muun. 'In-namaa -,yu-'akh-khiruhum li-Yawmin-tash-khasu fiihil-'absaar

٤٢. And do not think that God is unaware of what the evildoers are doing: He but .grants them respite until the Day when their eyes will stare in horror

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاء

Muhti-'iina muqni-'ii ru-'uusihim laa yartad-du 'ilay-him tar-fuhum, wa 'af-'ida-tuhum !'hawaaa

٤٣. the while they will be running confusedly to and fro, with their heads upraised (in supplication), unable to look away from what they shall behold, and their hearts an .abysmal void

(Non–Believers are Unclean (Najis

Surah At – Tawbah, ٩:٢٨

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّهُ مِن فَضْلِهِ إِن شَاء إِنَّ اللّهَ عَلِيمٌ حَكِيمٌ

Yaaa-'ay-yu-hal-laziina 'aa-manuuu 'in-namal-Mushri-kuuna najasun falaa yaq-rabul-Masji-dal-Haraama ba'-da 'aamihim haazaa. Wa 'in khiftum 'aylatan fa-saufa .yughnii-kumul-laahu min-fazliihii 'in-shaaa'. In-nal-laaha 'Aliimun Hakiim

٢٨. O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah (swt) .will enrich you out of His grace if He wills; surely Allah (swt) is knowing, wise

This clearly establishes the doctrine that the heathens are unclean people and thus water at their hands and food prepared by them is also unclean and should not be .touched or consumed by Muslims

Worshipping of deities along with God by the non–believers

Surah Az – Zumar, ٣٩:٣

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاء مَا نَعْبُدُهُمْ إِلَّا

لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Alaa lil-laahid-diinul-khaa-lis? Wal-laziinat-takhazuu min duunihii 'awliyaaa'. Maa' na'-buduhum 'il-laa liyuqar-ribuu-naaa 'ilal-laahi zulfaa. 'In-nal-laaha yah-kumu baynahum fii maa hum fiihi yakhtalifuun. 'In-nal-laaha laa yahdii man huwa kaazibun .Kaf-faar

Is it not to God alone that all sincere faith is due? And yet, they who take for their .٣ protectors aught beside Him (are wont to say), "We worship them for no other reason "than that they bring us nearer to God

Behold, God will judge between (on Resurrection Day) with regard to all wherein they differ (from the truth): for, verily, God does not grace with His guidance anyone who is !bent on lying (to himself and is) stubbornly ingrate

Good deeds of a non-believer will be of no avail on Day of Judgement

Surah Muhammad, ٤٧:١ and ٨-٩

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ

.Al-laziina kafaruu wa sad-duu 'an-Sabiilil-laahi 'azal-la 'a'-maalahum'

As for those who are bent on denying the truth and on barring (others) from the .١ ;path of God - all their (good) deeds will He let go waste

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ

.Wal-laziina kafa-ruu fata'-sal-lahum wa 'azal-la 'a'-maalahum

But as for those who are bent on denying the truth, ill fortune awaits them, since He .٨ :will let all their (good) deeds go to waste

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ

.Zaalika bi-'an-nahum kari-huu maaa 'anzalal-laahu fa-'ah-bata 'a'-maalahum

this, because they hate (the very thought of) what God has bestowed from on high – .۹
.and thus He causes all their deeds to come to nought

Whatever good

deeds they may do will be so completely outweighed by the sin of being an unbeliever .that they will amount to nothing on the Day of Judgement

Surah Az – Zumar, ۳۹:۶۵

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Wa laqad 'uuhiya 'ilayka wa 'ilal-laziina min-qablik: la'in 'ashrak-ta la-yah-batan-na .'amaluka wa latakuu-nan-na minal-khaa-siriin

And yet, it has already been revealed to thee (O man) as well as to those who lived .۶۵ before thee, that if thou ever ascribe divine powers to aught but God, all thy works shall most certainly have been in vain: for (in the life to come) thou shalt most certainly .be among the lost

:In Hadith al Qudsi, Allah (swt) says

O son of Adam! A king will be thrown into Hell because of his oppression, an Arab" because of his pride of being an Arab, a scholar because of his jealousy, the poor because of his lies, businessmen because of their treachery, farmer because of their ignorance, worshippers because of their showing off, wealthy because of their pride, indigents because of their carelessness, dyers because of their fraud, preventors of "?(Zakat because of their prevention.Then where are the seekers of Paradise (Jannah

Fate of those who do not believe in God's Revelation

Surah Al - A'raf, ۷:۴۰

إِنَّ الَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَاسْتَكْبَرُواْ عَنْهَا لاَ تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاء وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

In-nal lazina kaz-zabu bi-aa-yaa-tinaa was-tak-baruu 'an-haalaa tufat-tahu lahum abwaabus-samaaa-i wa laa yad-khu-luunal Jan-nata hat-ta ya-lijal ja-malu fi sam- .mil khiyaat. Wa kazalika naj-zil muj-rimin

(Surely (as for .۴۰

those who reject Our communications and scorn them in their pride, the doors of heaven shall not be opened for them, and they shall not enter paradise any more than the camel can pass through the eye of the needle; and thus do We requite such as are .lost in sin

The example of the passing of a camel through the eye of the needle stands for the .impossibility of the action

State of the non–believers on the Day of Judgement

Surah Ar – Rahman, ۵۵:۳۷-۴۵

فَإِذَا انشَقَّتِ السَّمَاء فَكَانَتْ وَرْدَةً كَالدِّهَانِ

:Fa-'izan shaq-qatis-samaaa-'u fakaanat wardatan-kad-dihaan

- And when the sky is rent asunder and becomes red like (burning) oil .۳۷

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-'ay-yi 'aalaaa-'i Rab-bikumaa tukaz-zibaan

?Which, then, of your Sustainer's powers can you disavow .۳۸

فَيَوْمَئِذٍ لَّا يُسْأَلُ عَن ذَنبِهِ إِنسٌ وَلَا جَانٌّ

– Fa-yawma-'izil-la yus-'alu 'an-zam-bihiii 'insunw-wa laa jaaan

.For on that Day neither man nor invisible being will be asked about his sins .۳۹

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-'ay-yi 'aalaaa-'i Rab-bikumaa tukaz-zibaan

?Which, then, of your Sustainer's powers can you disavow .۴۰

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

Yu'raful-muj-rimuuna bi-siimaa-hum fa-yuu-khazu bin-nawaasii wal-'aqdaam

all who were lost in sin shall by their marks be known, and shall by their forelocks .۴۱
!and their feet be seized

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

?Fabi-’ay-yi ’aalaaa-’i Rab-bikumaa tukaz-zibaan

?Which, then, of your Sustainer’s powers can you disavow .۴۲

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

.Haazihii Jahan-namul-latii yukaz-zibu bihal-mujrimuun

:This will be the hell which those who are lost in sin (now) call a lie .۴۳

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ

!Yatu-fuuna baynahaa wa bayna hamiimin ’aan

!between it and (their own) burning-hot despair will they wander to and fro .۴۴

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ

Fabi-’ay-yi

?aalaaa-'i Rab-bikumaa tukaz-zibaan'

?Which, then, of your Sustainer's powers can you disavow .۴۵

Fate of the non–believers on the Day of Judgement

Surah Al – Ahzab, ۳۳:۶۳-۶۸

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَهِ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَهَ تَكُونُ قَرِيبًا

Yas-'alukan-naasu 'anis-Saa-'ah: qul 'in-namaa 'ilmuhaa 'indal-laah: wa maa yud-
!riika la-'al-las-Saa-'ata takuunu qariiba

People will ask thee about the Last Hour. Say: "Knowledge thereof rests with God .۶۳
"!alone; yet for all thou knowest, the Last Hour may well be near

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا

-,In-nal-laaha la-'anal - Kaafiriina wa 'a-'ad-da lahum Sa-'iiraa'

Verily, God has rejected the deniers of the truth, and has readied for them a .۶۴
.blazing fire

خَالِدِينَ فِيهَا أَبَدًا لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

.Khaa-lidiina fiihaa abadaa: laa yajiduuna waliy-yanw -wa laa nasiiraa

therein to abide beyond the count of time: no protection will they find, and none to .۶۵
.bring them succour

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا

Yawma tuqal-labu wujuu-huhum fin - Naari yaquuluuna yaa-laytanaaa 'ata'nal-laaha
!wa 'ata'-nar-Rasuulaa

On the Day when their faces shall be tossed about in the fire, they will exclaim, "Oh, .۶۶
"!would that we had paid heed unto God, and paid heed unto the Apostle

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا

Wa qaaluu Rab-banaaa 'in-naaa 'ata'-naa saadatana wa kubaraaa-ana fa-azal-luunas-sabiilaa.

۶۷. And they will say: "O our Sustainer! Behold, we paid heed unto our leaders and our great men, and it is they who have led us astray from the right path!

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا

Rab-banaaa 'aatihim zi'-fayni minal - 'Azaabi wal-'anhum La'-nan-kabiiraa!

۶۸. O our Sustainer! Give them double

p: ۱۳۱

”!suffering, and banish them utterly from Thy grace

Fate of the hypocrites on the Day of Judgement

Surah Al – Mujadalah, ۵٨:١۴-٢١

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ

Alam tara ’ilal-laziina tawal-lau qawman ghazibal-laahu ‘alay-him? Maa hum-’ .minkum wa laa minhum wa yah-lifuuna ‘alal-kazibi wa hum ya‘-la-muun

Art thou not aware of those who would be friends with people whom God has . ١۴
condemned? They are neither of you (O believers) nor of those (who utterly reject the .(truth): and so they swear to a falsehood the while they know (it to be false

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاء مَا كَانُوا يَعْمَلُونَ

A-‘ad-dal-laahu lahum ‘azaaban-shadiidaa: ’in-nahum saaa-’a maa kaanuu ya‘-’ .maluun

God has readied for them suffering severe (in the life to come). Behold, evil indeed . ١۵
:is what they are wont to do

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ

It-takha-zuuu ’aymaa-nahum jan-natan-fasad-duu ‘an-Sabiilil-laahi falahum’ .‘Azaabum-muhiin

they have made their oaths a cover (for their falseness), and thus they turn others . ١۶
.away from the path of God: hence, shameful suffering awaits them

لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Lan-tughniya ‘anhum ’amwaaluhum wa laaa ’awlaaduhum-minal-laahi shay-’aa: .’ulaaa-’ika ’As-haabun-Naar; hum fiihaa khaa-liduun

Neither their worldly possessions nor their offspring will be of the least avail to . ١٧

!them against God: it is they who are destined for the fire, therein to abide

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ

Yawma yab-'athuhumul-laahu jamii-'an fayah-lifuuna lahuu kamaa yah-lifuuna lakum

p: ١٣٢

!wa yah-sabuuna ’an-nahum ‘alaa shay. alaaa ’in-nahum humul-kaazibuun

On the Day when God will raise them all from the dead, they will swear before Him .١٨
as they (now) swear before you, thinking that they are on firm ground (in their
.(assumptions

!Oh, verily, it is they, they who are the (greatest) liars

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُوْلَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

Is-tahwaza ‘alay-himush-Shay-taanu fa-’ansaahum zik-ral-laah. ’Ulaaa-’ika’ !Hizbush-Shay-taan. ’Alaaa ’in-na Hiz-bash-Shay-taani humul-khaasiruun

Satan has gained mastery over them, and has caused them to remain oblivious of .١٩
,the remembrance of God

Such as these are Satan’s partisans: oh, verily, it is they, the partisans of Satan, who !will truly be the loser

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ فِى الأَذَلِّينَ

.In-nal-laziina yuhaaad-duu-nal-laaha wa Ra suu-lahuuu ’ulaaa-’ika fil-’azal-liin’

Verily, those who contend against God and His Apostle - it is they who (on . ٢٠
.Judgment Day) shall find themselves among the abject

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

.Katabal-laahu la-’aghliban-na ’anaa wa rusulii: ’In-nal-laaha Qawiy-yun ‘Aziiz

”!For) God has thus ordained: “I shall most certainly prevail, I and My apostles) .٢١

All the references above are to the hypocrites among the companions of the Holy Prophet (S) who posed as true believers but their activities used to betray and expose them. On the day of Judgement the hypocrites would swear upon their being the sincere believers as they did to deceive the Holy Prophet (S) and the believers in their .life, but it will be in vain

Arguments to the non–believers convincing them to believe in the One God

Surah Al – Waqi'ah, ۵۶:۵۷–۷۴ and ۸۳–۸۷

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا

p: ۱۳۳

تُصَدِّقُونَ

?Nahnu khalaq-naakum falau laa tusad-diquun

?It is We who have created you, (O men:) why, then, do you not accept the truth .٥٧

أَفَرَأَيْتُم مَّا تُمْنُونَ

?Afara-'ay-tum-maa tum-nuun'

?Have you ever considered that (seed) which you emit .٥٨

أَأَنتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

?A - 'antum takh-luquuna-huuu 'am Nahnul-Khaa-liquun'

?Is it you who create it - or are We the source of its creation .٥٩

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

Nahnu qad-damaa bay-na-kumul-Mawta wa maa Nahnu bimas-buuqiin

We have (indeed) decreed that death shall be (ever-present) among you: but there .٦٠
is nothing to prevent Us

عَلَى أَن نُّبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

.Alaaa 'an-nubad-dila 'Am-thaalakum wa nun-shi-'akum fii maa laa ta'-lamuun'

from changing the nature of your existence and bringing you into being (anew) in a .٦١
.manner (as yet) unknown to you

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلَا تَذَكَّرُونَ

?Wa laqad 'alim-tumun-nash-'atal-'uulaa falau laa tazak-karuun

And (since) you are indeed aware of the (miracle of your) coming into being in the .٦٢
?(first instance - why, then, do you not bethink yourselves (of Us

أَفَرَأَيْتُم مَّا تَحْرُثُونَ

?Afara-’aytum-maa tahru-thuun‘

?Have you ever considered the seed which you cast upon the soil .۶۳

أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

?A-antum tazra-‘uunahuuu am Nahnuz-zaari-‘uun’

?Is it you who cause it to grow - or are We the cause of its growth .۶۴

لَوْ نَشَاء لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ

:Lau nashaaa-’u laja-‘al-naahu hutaa-man fa-zal-tum tafak-kahuun

For) were it our will, We could indeed turn it into chaff, and you would be left to) .۶۵ (wonder (and to lament

إِنَّا لَمُغْرَمُونَ

:In-naa lamugh-ramuun’

!Verily, we are ruined“ .۶۶

بَلْ نَحْنُ مَحْرُومُونَ

.Bal nahnu mahruu-muun

Nay, but we have been deprived .۶۷

"!(of our livelihood)

أَفَرَأَيْتُمُ الْمَاء الَّذِى تَشْرَبُونَ

?Afara-’ay-tumul-maaa-’al-lazii tash-rabuun’

?Have you ever considered the water which you drink .٦٨

أَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ

?A-’antum ’anzal-tumuuhu minal-muzni ’am Nahnul-mun-ziluun’

Is it you who cause of its coming down from the clouds - or are We the cause of its .٦٩
?coming down

لَوْ نَشَاء جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

?Lau nashaa-’u ja-‘alnaahu ’ujaajan falau laa tash-kuruun

It comes down sweet - but) were it our will, We could make it burning salty and) .٧٠
?(bitter: why, then, do you not give thanks (unto Us

أَفَرَأَيْتُمُ النَّارَ الَّتِى تُورُونَ

?Afara-’aytumun-naaral-latii tuuruun’

?Have you ever considered the fire which you kindle .٧١

أَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِؤُونَ

?A-’antum ’ansha’tum shajara-tahaa ’am Nahnul-munshi-’uun’

Is it you who have brought into being the tree that serves as its fuel - or are We the .٧٢
?cause of its coming into being

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِّلْمُقْوِينَ

.Nahnu ja-‘alnaahaa tazkiratanw-wa mataa-‘al-lil-muqwiin

It is We who have made it a means to remind (you of Us), and a comfort for all who .۷۳
.(are lost and hungry in the wilderness(of their lives

فَسَبِّحْ بِاسْمِ رَبِّکَ الْعَظِيمِ

!Fasab-bih bismi-Rab-bikal-'Aziim

!Extol, then, the limitless glory of thy Sustainer's mighty name .۷۴

فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ

-,Falau laaa 'izaa balaghatil-hulquum

,(Why, then, when (the last breath) comes up to the throat (of a dying man .۸۳

وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ

– Wa 'antum hiina-'izin-tanzuruun

- the while you are (helplessly) looking on .۸۴

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَكِن لَّا تُبْصِرُونَ

-,Wa Nahnu 'aqrabu 'ilayhi minkum wa laakil-laa tubsiruun

- and while We are closer to him than you, although you see (Us) not .۸۵

فَلَوْلَا إِن كُنتُمْ غَيْرَ

مَدِينِينَ

-,Falau laaa 'in-kuntum ghayra madiiniin

,(why, then, if (you think that) you are not truly dependent (on Us ٨٦

تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ

?Tarji-'uunahaaa 'in-kuntum saadiqiin

?can you not cause that (ebbing life) to return - if what you claim is true ٨٧

Must live in harmony with the non–believers unless they transgress and oppress

Surah Al – Mumtahanah, ٦٠:٨-٩

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Laa yanhaa-kumul-laahu 'anil-laziina lam yuqaa-tiluukum fid-Diini wa lam yukhrijuukum-min diyaarikum 'an-tabar-ruuhum wa tuqsituu 'ilay-him: 'In-nal-laaha .yuhibbul-Muqsitiin

As for such (of the non-believers) as do not fight against you on account of (your) .٨ faith, and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave towards them with full equity: for, verily, God .loves those who act equitably

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ

In-namaa yanhaa-kumul-laahu 'anil-laziina qaataluu-kum fid-Diini wa 'akhrajuu-' kum-min-diyaa-rikum wa zaaharuu 'alaaa-'ikhraa-jikum 'an-tawal-law-hum. Wa .man-yatawal-lahum fa-'ulaa-'ika humuz-zaalimuun

God only forbids you to turn in friendship towards such as fight against you because .٩ of (your) faith, and drive you forth from your homelands, or aid (others) in driving you forth: and as for those (from among you) who turn towards them in friendship, it is

!they, they who are truly wrongdoers

These two verses lay stress on the clear and unmistakable language the rule about the kindness and equity, Muslims have been ordained by Islam, towards the non-Muslims, excluding the rampantly aggressive and actively hostile ones, who

should naturally be dealt with duly. It is a pity that in spite of such a clear ordinance of Islam, not only to avoid any hostility with their peaceful neighbours of the other faith, i.e. the non-believers in God, but also to be kind and equitable to them enjoining equity. Islam is therefore not against Muslims extending their generosity and .kindness to non-Muslims who are not violent

Commandments, Advice

(Commandments of Allah (swt

Surah An – Nahl, ١۶:٩٠-٩١

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

In-nal-laaha ya'-muru bil'adli wal-'ihsaani wa 'iitaaa-'i zil-qurbaa wa yanhaa 'anil-' .fah-shaaa-'i wal-munkari wal bagh-yi; ya-'izukum la-'al-lakum tazak-karuun

٩٠. Behold, God enjoins justice, and the doing of good, and generosity towards (one's) kindred; and He forbids all that is shameful and all that runs counter to reason, as well .as envy; (and) He exhorts you (repeatedly) so that you might bear (all this) in mind

وَأَوْفُواْ بِعَهْدِ اللّهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُواْ الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللّهَ عَلَيْكُمْ كَفِيلاً إِنَّ اللّهَ يَعْلَمُ مَا تَفْعَلُونَ

Wa 'awfuu bi-'Ahdil-laahi 'izaa 'aahad-tum wa laa tanquzul-'aymaana ba'-da tawkiidihaa wa qad ja-'al-tumul-laaha 'alaykum kafiilaa: 'in-nal-laaha ya'-lamu maa .taf-'aluun

٩١. And be true to your bond with God whenever you bind yourself by a pledge, and do not break (your) oaths after having (freely) confirmed them and having called upon .God to be witness to your good faith: behold, God knows all that you do

Advised to seek refuge with God, from Satan

Surah Fussilat, ۴١:٣۶

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Wa ’im-maa yanza-ghan-naka minash-Shaytaani nazghunfasta-‘iz bil-laah. ’In-
.naahuu Huwas-Samii-‘ul-‘Aliim

.۳۶

p: ۱۳۷

Hence, if it should happen that a prompting from Satan stirs thee up (to blind anger), !seek refuge with God: behold, He alone is all-hearing, all-knowing

In this verse the best possible way and the greatest and best remedy against an open attack from the satanic forces is given i.e., to seek refuge with God and the promise of .response from God is there for everyone who seeks to have it

Advice of Prophet Luqman (a) to his son

Surah Luqman, ٣١ :١٧-١٩

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

Yaa-bunay-ya 'aqimis-Salaata wa'-mur-bil-ma'-ruufi wanha 'anil-munkari wasbir .'alaa maaa 'asaabak: 'in-na zaalika min 'azmil-'umuur

O my dear son! Be constant in prayer, and enjoin the doing of what is right and" .١٧ forbid the doing of what is wrong, and bear in patience whatever (ill) may befall thee: "!this, behold, is something to set one's heart upon

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Wa laa tusa'-'ir khad-daka lin-naasi wa laa tamshi fil-'arzi marahaa 'in-nal-laaha laa .yuhib-bu kul-la mukh-taalin-fakhuur

And turn not thy cheek away from people in (false) pride, and walk not haughtily" .١٨ on earth: for, behold, God does not love anyone who, out of self-conceit, acts in a ".boastful manner

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

.Waqsid fii mash-ika waghzuz min-sautik: 'in-na 'an-karal-'aswaa-ti la-sau-tul-hamiir

Hence, be modest in thy bearing, and lower thy voice: for, behold, the ugliest of all" .١٩ ".voices is the (loud) voice of asses

(In Hadith al Qudsi, Allah (swt

:says

?Oh! Sons of Adam! How many candles have been extinguished by the wind“

?How many worshipper’s worship has been corrupted by their pride

?How many poor people have been corrupted because of their poverty

?How many wealthy people have been corrupted because of their wealth

?How many healthy people have been corrupted because of their good health

”?How many scholars have been corrupted because of their knowledge

To die as Muslims

Surah Yusuf, ١٢ :١٠١

رَبِّ قَدْ آتَيْتَنِى مِنَ الْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ الأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنتَ وَلِيِّى فِى الدُّنُيَا وَالآخِرَهِ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِالصَّالِحِينَ

Rab-bi qad ’aatay-tanii minal-mulki wa ‘al-lam-tanii min-ta’-wiilil-’ahaadiith, - Faatiras-samaa-waati wal-’arz! ’Anta Waliy-yii fid-dunyaa wal-’Aakhirah. Ta-waf-fanii Muslimanw-wa ’al-hiqnii bis-Saali-hiin.

١٠١. “O my Sustainer! Thou hast indeed bestowed upon me something of power, and hast imparted upon me some knowledge of the inner meaning of happenings. Originator of the heavens and the earth! Thou art near unto me in this world and in the life to come: let me die as one who has surrendered himself unto Thee (as a Muslim) and join me with the righteous.

Men to adopt chastity

Surah An – Nur, ٢٤:٣٠

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Qul-lil-Mu’-miina yaghuz-zuu min ’absaarihim wa yahfazuu furuujahum: zaalika

.’azkaa lahum: ’In-nal-laaha khabiirum-bimaa yasna-‘uun

Tell the believing men to lower their gaze and to be mindful of their chastity: this .۳۰
.will be most conducive to their purity - (and) verily, God is aware of all that they do

Women to adopt chastity and veil (Hijab) before a non-Mahram

Surah An – Nur, ۲۴:۳۱

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ

p: ۱۳۹

مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاء بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاء بُعُولَتِهِنَّ أَوْ
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُوْلِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ
لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاء وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Wa qul-lil-Mu’minaati yaghzuzna min ’absaarihin-na wa yahfazna furuujahun-na wa laa yubdiina ziinatahun-na ’il-laa maa zahara minhaa wal-yaz-ribna bi-khumurihin-na ‘alaa juyuubihinn; wa laa yubdiina ziinatahun-na ’il-laa libu-‘uulatihin-na ’aw ’aabaaa-’ihin-na ’aw-‘aabaaa-’i bu-‘uulatihin-na ’aw ’ab-naaa-’ihin-na ’aw-abnaaa-i bu-‘uulatihin-na ’aw ’ikhwaanihin-na ’aw baniii ’ikhwaanihin-na ’aw baniii ’akhwaatihin-na ’aw nisaaa-’ihin-na ’aw maa malakat ’aymaanu-hun-na ’awit-taabi-‘iina ghayri ’ulil-’irbati minar-rijaali ’awit-tiflil-laziina lam yaz-haruu ‘alaa ‘awraatin-nisaaa’: wa laa yazribna bi-‘arjulihin-na liyu‘-lama maa yukhfiina min-ziinatihinn. Wa tuubuuu ’ilal-laahi jamii-‘an ’ay-yuhal-Mu’-minuuna la‘al-lakum .tuflihuun

And tell the believing woman to lower their gaze and be mindful of their chastity, .۳۱ and not to display their charms (in public) beyond what may (decently) be apparent thereof; hence, let them draw their head - coverings over their bosoms. And let them not display (more of) their charms to any but their husbands, or their fathers, or their husband’s fathers, or their sons, or their husband’s sons, or their brothers, or their brother’s sons, or their sisters sons, or their woman folk, or those whom they rightfully possess, or such male attendants as are beyond all sexual desires, or children that are as yet aware of women’s nakedness; and let

.them not swing their legs (in walking) so as to draw attention to their hidden charms

And (always), O you believers - all of you - turn unto God in repentance, so that you !might attain to a happy state

The above verses of Surah Nur, ۲۴:۳۰-۳۱ are clear in what they mean and the legislation they lay down regarding men and women's duties regarding the use of veil and guarding their chastity. Islam therefore does not prohibit woman to come out from the four walls of her home but prohibits her exposing her ornaments or adorning the parts of her body, to other than those who are mentioned in the exceptional .clause

The Holy Prophet (S) has cursed the husband who agrees to his wife getting adorned .and going out exposing her beauty to the others

:The Holy Prophet (S) has said

You give me the guarantee for six things on your behalf and I will guarantee your" .getting Paradise for your eternal abode

۱. To speak always the truth.

۲. To fulfil your promise.

۳. To discharge faithfully a trust.

۴. To guard your private parts against any forbidden use.

۵. To be away from the forbidden acts.

۶. Guard yourself against consuming the forbidden or ill-earned food or drink."

Hijab

Surah Al – Ahzab, ۳۳:۵۹

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاء الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا

رَّحِيمًا

Yaaa ’ay-yuhan-Nabiy-yu qul-li’azwaajika wa banaatika wa nisaaa-’il-Mu’-miniina yudniina ‘alayhin-na min jalaabii-bihin-na; zaalika ’adnaaa ’ay-yu‘rafna falaa yu’-.zayn. Wa kaanal-laahu Ghafuurar-Rahiimaa

O Prophet! Tell .۵۹

p: ۱۴۱

thy wives and thy daughters, as well as all (other) believing women, that they should draw over themselves some of their outer garments (when in public): this will be more conducive to their being recognised (as decent women) and not annoyed. But (withal) !God is indeed much-forgiving, a dispenser of Grace

Under this injunction every believer woman has been commanded to wear an over-garment or a covering mantle so that their feminine beauty might not attract the attention of men to stimulate evil intentions for a covering on the body of a woman would also indicate that the woman is pure, chaste, modest and the one pure in character and would never tolerate the least overtures or disregard to her chaste womanhood and consequently even the worst character will not dare cast even an evil look on such chaste ones and going without such a protection is indirectly inviting overtures and encouraging romance towards them. Refer to Surah An-Nur, ۲۴:۳۰-۳۱ .and ۵۸

Trust

Surah Al – Ahzab, ۳۳:۷۰-۷۲

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

:Yaaa 'ay-yuhal-laziina 'aamanut-taqul-laaha wa quuluu qawlan-sadiidaa

O you who have attained to faith! Remain conscious of God, and (always) speak .۷۰ - with a will to bring out (only) what is just and true

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Yuslih lakum 'a'-maalakum wa yagh-fir lakum zunuubakum: wa may-yuti-'il-laaha wa .Rasuulahuu faqad faaza fawzan 'aziimaa

whereupon) He will cause your deeds to be virtuous, and will forgive you your sins.) .۷۱ (And (know that

whoever pays heed unto God and His Apostle has already attained to a mighty .triumph

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

In-naa 'araznal-'Amaanata 'alas-Samaa-waati wal-'Arzi wal - Jibaali fa-'abayna 'ay-' yahmil-nahaa wa 'ash-faqna minhaa wa hamalahal-'Insaan: 'In-nahuu kaana -;zaluuman-jahuulaa

Verily, We did offer the trust (of reason and violation) to the heavens and the earth .۷۲ and the mountains: but they refused to bear it because they were afraid of it. Yet man .took it up - for verily, he has always been prone to be most unjust, most ignorant

This verse on 'Trust' is a serious issue on the application of the knowledge of the spirit of the Holy Qur'an. What God offered to the heavens and the earth and the mountains who rejected it, could not be anything simple or ordinary. It must be something very serious, grave and important, the acceptance of which would .naturally carry a great reward and the failure to discharge it will also be very grave

:In Surah al-Hashr, ۵۹:۲۱

Had We bestowed this Qur'an from on high upon a mountain, thou wouldst indeed'" see it humbling itself, breaking asunder for awe of God....' And (all) such parables We ".'propound unto men, so that they might (learn to) think

the sending down of the Holy Qur'an on the mountain is referred, but in a hypothetical sense and the concluding words of the verse say that it is a parable used for people to reflect, which means

that such expressions are not to be taken in the literal sense but must be studied with the inner or latent meaning treasured in them for its correct interpretation. It is said that the heavens and the earth and the mountains, (i.e. every creature other than man) refused to accept the offer, i.e. in other words, they expressed their inability to accept the responsibility. It could be possible that these creations with all their greatness in size, did not think it possible for them to discharge it, although the reward for discharging it, could be something equally great and glorious.

We see that everything in the celestial and the terrestrial world known to us, works like an automation without any personal choice of change or alteration in its respective activity, and this must be that much which they accepted to work and that which they rejected or begged to be excused to accept, must be the otherwise, i.e. the faculty of choice which is obviously and manifestly found only in Man. No doubt this is the great Trust for it is really a task to hold the independence of choice in this world of innumerable powerful distractive attractions and yet to choose the right course of fulfilling the Will of the Creator Lord, by avoiding the strong pull from the innumerable powerful temptation and being steadfast on the right way.

Man has been too audacious to accept the offer with the ignorance of the difficulties in discharging the 'Trust'. Thus

man with his ignorance accepted it and subjected himself to the toil of discharging it, thus he as ‘Zaloom’ i.e. one who is the most unjust to himself in subjecting himself to the task and ‘Jahool’ i.e. the one most ignorant of the responsibility while undertaking it. It is presently seen that having taken the responsibility most of mankind have failed to discharge it and became hypocrites and disbelievers and have earned the wrath of God, while some of them proved totally faithful to the trust and true to their accepting .it and entitled themselves to the special and exclusive Grace and Mercy of the Lord

In Surah al-Baqarah, ۲:۳۰-۳۴, is mentioned of this criterion in which man was declared superior to the angels. Man was taught the Names (of certain beings) which even the angels did not know. It clearly infers that the angels were asked if they were prepared to bear the burden of the divinity reflected through the divine entities displayed to .them, which they could not

Therefore the destiny made available to Man was the greatest, the highest, the most glorious one any mortal could ever have, and God endowed in man the great receptive qualities to get the divine attributes reflected in him and at the same time left to him also the choice of getting deviated by the distractions or to rise into the heights of the divine regions avoiding the fall into the abyss of degradation and .humility

But, man did not then realise

what a tremendous task he was undertaking nor did he ever consider whether he would be able to rise equal to it, i.e. man basically failed to measure his own power to achieve the task or to assess his own knowledge of the great responsibility he was undertaking, hence he being referred to as 'Zaloom' and 'Jaloom' i.e. unjust and .ignorant

It is this great and unique undertaking which entitled man to be the Vicegerent of God :on earth. mentioned in Surah al-Baqarah, ۲:۳۰

recollect O Our Apostle Muhammad) When said thy Lord unto the angels: "Verily I)" (intend to) appoint a vicegerent in the earth" they said, "Wilt Thou (O our Lord!) appoint therein one who will cause mischief and shed blood, while we celebrate by Thy praise and hallow Thee alone?" Said (the Lord to the angels) "Verily, I know what "".ye know not

Fasting

Surah Baqarah, ۲:۱۸۳

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Yaaa -'ayyu - hallaziina aamanuu kutiba 'alay-kumus-Siyaamu kamaa kutiba 'alal-.laziina min-qablikum la-'allakum tatta-quun

O you who have attained to faith! Fasting has been ordained for you as it was . ۱۸۳ .ordained for those before you, so that you might remain conscious of God

:Allah (swt) has said in Hadith al Qudsi that

".The fast is for Me, and I shall give its reward"

Fasting is the only act of worship which consists of a negative aspect only, for example, not eating - not drinking etc. while all other acts of worship, like

prayer and pilgrimage, giving of charity etc consist of positive actions or are made up of positive and negative aspects. The positive actions cannot be absolutely pure in showing the worshipper's spirit of servitude or the Lordship of Almighty Allah (swt). It cannot be free of materialistic imperfections and limitations, and sometimes it may be done to please someone other than Allah (swt) (as in the case of hypocrisy and showiness). But fasting is an act of worship in which one has just to abstain from lust and desire and restrain oneself from worldly matters. This negative aspect is a thing which nobody can know except Allah (swt). It is a dealing entirely between the servant and his Lord, and therefore this worship is purely for Allah (swt); others can have no share in it. The servant worshipped Him in a way that nobody knew but Allah (swt), so .(he will be given its reward in a way that nobody will know it but Allah (swt

Jihad

Surah At – Tawbah, ۹:۳۸-۳۹ and ۴۱

يَا أَيُّهَا الَّذِينَ آمَنُواْ مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُواْ فِى سَبِيلِ اللّهِ اثَّاقَلْتُمْ إِلَى الأَرْضِ أَرَضِيتُم بِالْحَيَاهِ الدُّنْيَا مِنَ الآخِرَهِ فَمَا مَتَاعُ الْحَيَاهِ الدُّنْيَا فِى الآخِرَهِ إِلاَّ قَلِيلٌ

Yaaa-'ay-yu-hal-laziina 'aamanuu maalakum 'izaa qiila lakumun-firuu fii Sabii-lil-laahith-thaaqal-tum 'ilal-'arz? 'A-raziitum bil-hayaa-tid-dunyaa minal-'Aakhirah? .Famaa mataa-'ul-hayaa-tid-dunyaa fil-'Aakhirati 'il-laa qaliil

O you who believe! What (excuse) have you that when it is said to you: "go forth in .۳۸ Allah's cause," you should incline heavily to earth? Are you contended with this worldly life in

preference to (the good of) the life to come? But the enjoyment of life in this world is !but a paltry thing when compared with the life to come

إِلَّا تَنفِرُواْ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Il-laa tanfiruu yu-'az-zibkum 'azaaban 'aliimanw-wa yas-tabdil qaw-man ghayra-' .kum wa laa tazur-ruuhu shay-aa. wal-laahu 'alaa kul-li shay-'in-Qadiir

If you do not go forth to war (in God's cause), He will chastise you with grievous .۳۹ chastisement, and will place another people in your stead - whereas you shall in no .wise harm Him: for, God has the power to will anything

انْفِرُواْ خِفَافًا وَثِقَالاً وَجَاهِدُواْ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

Infiruu khifaafanw - wa thiqaalanw - wa jaa-hiduu bi'amwaa-likum wa 'anfusikum fii' .Sabii-lil-laah. Zaalikum khayrul-lakum 'in - kuntum ta ' -lamuun

Go forth to war, whether it be easy or difficult (for you) and strive hard in Allah's .۴۱ cause with your possessions and your lives; this is for your own good - if you but knew !it

Man must not postpone the doing of good deed and worship of his Creator

Surah Ya Sin, ۳۶:۶۸

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

?Wa man-nu-'am-mirhu nunak-kis-hu fil-khalq: 'afalaa ya'-qiluun

But (let them remember always that) if We lengthen a human being's days, We .۶۸ cause him to decline in his powers (when he grows old): will they not, then, use their ?reason

Man should never postpone his exercise of moral choice - for if human beings are superior creatures inasmuch as they have been endowed with the faculty of discernment and a wide measure of

free will, let them also remember that "man has been created weak" Surah an-Nisa, ۴:۲۸ and liable to decline still further in old age, hence the time at his disposal is short.

Essential to defend against oppression but not to the extent of being an Oppressor

Surah Ash – Shura, ۴۲:۴۰-۴۳

وَجَزَاء سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

Wa jazaaa-'u say-yi-'atin-say-yi-'atum-mithluhaa faman 'afaa wa 'aslaha fa-'ajruhuu 'alal-laah: 'in-nahuu laa yuhib-buz-zaalimiin.

۴۰. But (remember that an attempt at) requiting evil may, too, become an evil: Hence whoever pardons (his foe) and makes peace, his reward rests with God - for, verily, He does not love evildoers.

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُوْلَئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ

Wa lamanin-tasara ba'-da zulmihii fa-'ulaaa-'ika maa 'alayhim-min-sabiil.

۴۱. yet, indeed, as for any who defend themselves after having been wronged - no blame whatever attaches to them:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُوْلَئِكَ لَهُم عَذَابٌ أَلِيمٌ

In-namas-sabiilu 'alal-laziina yaz-limuu-nan-naasa wa yabghuuna fil-'arzi bighayril-'haqq. 'Ulaaa-'ika lahum 'Azaabun 'aliim.

۴۲. blame attaches but to those who oppress (other) people and behave outrageously on earth, offending against all right: for them there is grievous suffering in store!

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

Wa laman-sabara wa ghafara 'in-na zaalika lamin 'azmil 'umuur.

۴۳. But withal, if one is patient in adversity and forgives - this, behold, is indeed something to set one's heart upon!

Spoils of 'Fie' i.e. Property – Wealth etc. obtained without a fight

Surah Al – Hashr, ۵۹:۷-۸

مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَىْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاء مِنكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ إِنَّ

p: ۱۴۹

اللَّهَ شَدِيدُ الْعِقَابِ

Maaa ’afaaa-’al-laahu ‘alaa Rasuulihii min ’ah-lil-Quraa falil-laahi wa lir-rasuuli wa lizil-qurbaa wal-yataamaa wal-masaa-kiini wab-nis-sabiil kay laa yakuuna duulatam-baynal-’agh-niyaaa-’i minkum. Wa maaa ’aataakumur-Rasuulu fa-khuzuuhu wa maa .nahaakum ’anhu fantahuu. Wat-taqul-laah; in-nal-laaha Shadiidul-‘Iqaab

Whatever (spoils taken) from the people of those villages God has turned over to .۷ His Apostle - (all of it) belongs to God and the Apostle, and the near of kin, and the orphans, and the needy, and the wayfarer, so, that it may not be (a benefit) going round and round among such of you as may (already) be rich. Hence, accept (willingly) whatever the Apostle gives you (thereof), and refrain from (demanding) anything that he withholds from you; and remain conscious of God: for, verily, God is severe in .retribution

لِلْفُقَرَاء الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ هُمُ الصَّادِقُونَ

Lil-fuqaraaa-il-Muhaajirii-nal-laziina ’ukhrijuu min-diyaarihim wa ’amwaali-him yabtaghuuna Fazlam-minal-laahi wa Rizwaa-nanw-wa yansu-ruunal-laaha wa -Rasuulah: ’ulaaa-ika humus

-;Saadiquun

Thus, part of such war-gains shall be given) to the poor among those who have) .۸ forsaken the domain of evil: those who have been driven from their homelands and their possessions, seeking favour with God, and (His) goodly acceptance, and who aid !(the cause of) God and His Apostle: it is they, they who are true to their word

This verse clearly lays down the formula giving out the classes of the beneficiaries whom the property of ‘Fie’ or spoils of war obtained without a fight, has to be distributed. It is earmarked for

God, for the Holy Prophet (S), the kith and kin of the Holy Prophet (S) (Sa'daat) i.e. Bani Hashim, the orphans, the needy and the wayfarers. The warriors are not entitled to .any share in the 'Fie' for the reason that there was no necessity of their services

The reason for this allotment by God is given saying that what was restored to the Holy Prophet (S) without any fight might not also be taken away by the other people to enrich themselves further while the poor among the near of kin to the Holy Prophet .(S) on whom 'Sadaqa' and other such alms from the others are forbidden

Unfortunately, this verse is misinterpreted to say that the reason was not to allow the Holy Prophet's (S) share to be inherited at all. Here the Holy Qur'an expressively asserts that the property restored to the Holy Prophet (S) without the efforts of the .Muslims, does not go to the public treasury

It goes to people specified in this verse. The Holy Prophet (S) distributed the lands of the Jews restored among the Mohajirs who had left their property at Mecca and were a burden on the Ansars, the inhabitants of Medina. By the order of God, he therefore gave 'Fadak' to his daughter Fatima (a) in the same manner he gave to the other Mohajirs. Thus 'Fadak' was handed over to his daughter during his lifetime. However, history is proof of what happened after the demise of the Holy

Prophet (S), where it was claimed that this was a part of the 'Baitul-Mal' or public .treasury

The Forbidden Unlawful

(Forbidden to make or change Islamic Laws (Shariah

Surah An – Nahl, ۱۶:۱۱۶-۱۱۷

وَلاَ تَقُولُواْ لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَـذَا حَلاَلٌ وَهَـذَا حَرَامٌ لِّتَفْتَرُواْ عَلَى اللّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ لاَ يُفْلِحُونَ

Wa laa taquuluu limaa tasifu 'al-siantu-kumul-kaziba haazaa halaalunw-wa haazaa haraamul-litaf-taruu 'alal-laa-hil-kazib. 'In-nal-laziina yaf-ta-ruuna 'ala-laahil kaziba .laa yufli-huun

Hence, do not utter falsehoods by letting your tongues determine (at your own .۱۱۶ discretion), "This is lawful and this is forbidden", thus attributing your own lying inventions to God: for, behold, they who attribute their own lying inventions to God will !never attain to a happy state

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

;Mataa-'un-qaliil; wa lahum 'azaabun 'aliim

A brief enjoyment (may be theirs in this world) - but grievous suffering awaits .۱۱۷ !(them (in the life to come

(Directives of Allah (swt

Surah Al - An'am, ۶:۱۵۱-۱۵۲

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلاَ تَقْرَبُواْ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Qul ta-'aa-lau at-lu ma har-rama Ra-bu-kum alai-kum al-laa tush-ri-ku bihi shay-anw-wa bil wa-li-dayni ih-saa-naa; wa laa taq-tu-luu au-laa-dakum min im-laaq;

Nahnu nar-zu-qukum wa iy-yaa-hum; wa la taq-ra-bul fa-wa-hisha maa zahara min-ha wa maa batan; wa laa taq-tulun naf-sal-la-ti har-ramal Laahu il-la bil haq. Za-likum was-saa-kum bihii la-'al-lakum ta'-qiluun.

Say: come I recite what your Lord has forbidden to you - (remember) that you do .۱۵۱ not associate anything with

p: ۱۵۲

Him and show kindness to your parents, and do not slay your children for (fear of) poverty - We provide for you and for them-and do not commit any indecencies, those of them which are apparent and those which are concealed, and do not kill the soul that Allah has forbidden except for the requirements of justice; this He has enjoined .you with that you may understand

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللّهِ أَوْفُواْ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

Wa laa taq-rabuu maa-lal yatiimi il-la bil-la-tii hiya ah-sa-no hat-ta yab-lu-gha ashud-da, wa au-ful kaila wal miizaana bil qist, laa nu-kal-lifu nafsan il-la wus-‘ahaa; wa iza qul-tum fa‘ dilu wa lau kaa-na zaa qurbaa, wa bi-‘ah-dil laahi au-fuu zaa-likum .was-saa-kum bihii la-‘al-lakum tazak-ka-ruun

١٥٢. And do not approach the poverty of the orphan except in the best manner until he attains his maturity; and give full measure and weight with justice-We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfil Allah’s covenant; this he has enjoined you .with that you may be mindful

Avoid Major Sins and Minor Sins will be forgiven

Surah An- Nisa, ٤:٣١

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلاً كَرِيمًا

In-taj-tanibuu kabaaa-’ira maa tun-hawna ‘anhu nu-kaf-fir ‘ankum say-yi-’aatikum’ .wa nud-khilkum-Mud-khalan kariimaa

٣١. If you avoid the great sins which you have been enjoined to shun,

We shall efface your (minor) bad deeds, and shall cause you to enter an abode of glory.

In Hadith al Qudsi, Allah (swt) says:

“Oh! Son of Adam! when you commit a minor sin, do not look at its minor status rather think of Whom you have disobeyed.”

Do not envy others

Surah Ta –Ha, ۲۰:۱۳۱

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى

Wa laa tamud-dan-na ‘aynayka ‘ilaa maa mat-ta’-naa bihiii ’azawaa-jam-minhum zahra-tal-hayaatid-dunyaa, linaftina-hum fiih - wa rizqu Rab-bika khay-runw-wa ’abqaa.

۱۳۱. And never turn thine eyes (with longing) towards whatever splendor of this world’s life We may have allowed so many others to enjoy in order that we might test them thereby: for the sustenance which thy Sustainer provides (for thee) is better and more enduring.

The address is meant for the people and when this verse was revealed the Holy Prophet (S) sat erect and addressing the people around him said:

۱. He who seeks from other than that of God shall depart from this world disappointed and dejected.

۲. He who covets other’s wealth shall always be in grief and sorrow.

۳. He who being endowed with wealth and does not spend it fearing poverty.

۴. Do not cast your eyes upon the wealth of other.

۵. Nor do you look down upon the one who owns no wealth.”

:In Hadith al Qudsi, Allah (swt) says

A person who goes to a rich person and humiliates himself because of his wealth,“ ”.looses one-third of his faith

Forbidden to usurp the right and property of orphans

– Surah An

Nisa, ۴:۲

وَآتُواْ الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُواْ الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُواْ أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

Wa ’aatul yataamaaa ’amwaalahum wa laa tatabad-dalul khabiisa bit-tayyib. Wa laa .ta’-kuluuu ’amwaala-hum ’ilaaa ’amwaalikum. ’In-nahuu kaana huuban-kabiiraa

Hence, render unto the orphans their possession, and do not substitute bad things .۲ (of your own) for the good things (that belong to them), and do not consume their .possessions together with your own(۱):this, verily, is a great crime

Surah An-Nisa, ۴:۶

وَابْتَلُواْ الْيَتَامَى حَتَّىَ إِذَا بَلَغُواْ النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُواْ إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُواْ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُواْ عَلَيْهِمْ وَكَفَى بِاللّهِ حَسِيبًا

Wab-talul-yataamaa hat-taaa ’izaa balaghun-nikaah; fa-’in ’aanastum-minhum rushdan fadfa-‘uuu ’ilay-him ’amwaalahum; wa laa ta’kuluuhaaa ’israafanw-wa bidaaran ’ay-yak-baruu. Wa man-kaana ghaniy-yan-fal-yasta‘-fif. Wa man kaana faqiiran-fal-ya’kul bil-ma‘-ruuf. Fa-’izaa dafa‘-tum ’ilay-him ’am-waalahum fa’ash-.hiduu ‘alayhim: wa kafaa bil-laahi Hasiibaa

And test the orphans (in your charge) until they reach a marriageable age; then, if .۶ you find them to be mature of mind, hand over to them their possessions; and do not consume them by wasteful spending, and in haste, ere they grow up. And let him who is rich abstain entirely (from his wards property); and let him who is poor partake thereof in a fair manner. And when you hand over to them their possessions, let there .be witnesses on their behalf - although none can take count as God does

Surah An-Nisa, ۴:۱۰

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ

.This refers to the legal guardians of orphans during the latter’s minority -۱

سَعِيرًا

In-nal-laziina ya'-ku-luuna 'amwaalal - yataamaa zulman 'in-namaa ya'-kuluuna fii' .butuunihim Naaraa: Wa sa-yas-lawna sa-'iiraa

Behold, those who sinfully devour the possessions of orphans but fill their bellies .١٠ !with fire: for (in the life to come) they will have to endure a blazing flame

Punishment for killing a Muslim deliberately

Surah An – Nisa, ۴:۹۳

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Wa may-yaqtul Mu'minam-muta-'am-midan-fa-jazaaa-'uhuu Jahannamu khaalidan .fiihaa wa ghazibal-laahu 'alayhi wa la-'anahuu wa 'a-'ad-da lahuu 'azaaban 'aziimaa

But whoever deliberately slays another believer, his requital shall be hell, therein to .۹۳ abide; and God will condemn him, and will reject him, and will prepare for him .awesome suffering

Islamic Akhlaq: Forbidden to enter others houses without permission

Surah An – Nur, ۲۴:۲۷

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Yaaa-'ay-yuhal-laziina 'aamanuu laa tad-khuluu buyuutan ghayra buyuutikum hat-taa tasta'-nisuu wa tusal-limuu 'alaaa 'ahlihaa: zaalikum khayrul-lakum la-'al-lakum .tazak-karuun

O You who have attained to faith! do not enter houses other than your own unless .۲۷ you have obtained permission and greeted their inmates. This is (enjoined upon you) .for your own good, so that you might bear (your mutual rights) in mind

Punishment for Adultery and Fornication

Surah An – Nur, ۲۴:۲

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

Az-zaaniyatu waz-zaanii fajliduu kul-la waahidim-minhumaa mi-'ata jalda; wa laa' ta'-khuzkum - bihimaa ra'-fa-tun fii Diinil-laahi 'in-kuntum tu'-minuuna bil-laahi wal-Yawmil - 'Aakhir: wal-yash-had 'azaaba-humaa taaa-'ifatum-minal Mu'miniin.

As for the adulteress and the .۲

adulterer – flog each of them with a hundred stripes, and let not compassion with them keep you from (carrying out) this law of God, if you (truly) believe in God and the .last day; and let a group of the believers witness their chastisement

Intercourse forbidden during women's menstrual period

Surah Baqarah, ٢:٢٢٢

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُواْ النِّسَاء فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّىَ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللّهُ إِنَّ اللّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Wa yas-'aluunaka 'anilmahiiz. Qul huwa 'azan fa'tazilun-nisaaa-'a fil-mahiizi wa laa taqrabuu-hun-na nat-taa yat-hurn. Fa-'izaa ta-tah-harna fa'tuu-hun-na min haythu 'amara-kumul-laah. 'Innal-laaha yuhib-but-Tawwaa-biina wa yuhib-bul Muta-tah-.hiriin

٢٢٢. And they will ask thee about (woman's) monthly courses. Say: " It is a vulnerable condition. Keep, therefore, aloof from women during their monthly courses, and do not draw near unto them until they are cleansed; and when they are cleansed, go in ".unto them as God has bidden you to do

Forbidden to marry Non-Believers

Surah Baqarah, ٢:٢٢١

وَلاَ تَنكِحُواْ الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلاَ تُنكِحُواْ الْمُشِرِكِينَ حَتَّى يُؤْمِنُواْ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُوْلَـئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّهُ يَدْعُوَ إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Wa laa tankihul-mushrikaati hat-taa yu' minn: wa la – 'amatum – mu'-minatun khayrum-min – mushrikatinwwa lau 'a '-jabat-kum. Wa laa tunkihul – mushrikiina hat-taa yu-minuu: wa la-'abdum-mu minun-khayrum-mim-mushrikniw – wa lau a-jabakum. 'Ulaa-'ika yad-uuna 'ilan-Naar. Wallaahu' yad-uu 'ilal-Jan-nati wal-.maghfirati bi-'iznih, wa yu-bay-yino 'aayaatihii linnaasi la-'allahum yatazak-ka-ruun

٢٢١. And do not marry women who ascribe divinity to aught beside God ere they attain

to (true) belief: for any believing bondswoman (of God) is certainly better than a woman who ascribes divinity to aught besides God, even though she please you greatly. And do not give your women in marriage to men who ascribe divinity to aught beside God ere they attain to (true) belief: any believing bondsman (of God) is certainly better than a man who ascribes divinity to aught beside God, even though he .please you greatly

Such as these invite unto the fire, whereas God invites unto paradise, and unto (the achievement of) forgiveness by His leave; and He makes clear His messages unto .mankind, so that they might bear them in mind

Punishment for those who wrongfully accuse women of adultery

Surah An – Nur, ۲۴:۴

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَهِ شُهَدَاء فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

Wal-laziina yarmuunal-muhsanaati thum-ma lam ya'-tuu bi-'arba-'ati shuhadaaa-'a fajliduuhum thamaa-niina jaldatanw-wa laa taqbaluu lahum shahaadatan 'abadaa: -;wa u'laaa-'ika humul-faasiquun

And as for those who accuse chaste woman (of adultery) and then are unable to .۴ produce four witnesses (in support of their accusation), flog them with eighty stripes; and ever after refuse to accept from them any testimony - since it is they, they that !are truly depraved

With this ordinance, Islam has put a very effective check upon false accusations, slander and blasphemous gossip, liable to shatter the lives of people , particularly of the women, and cause irreparable disaster in the harmonious lives of families. Besides the punishment, the slanderer is debarred forever from the civic right

.of giving evidence in any matter whatsoever thereafter

’Abolishment of the Age–Old practice of ‘Zihar

Surah Al – Mujadalah, ۵۸:۱-۴

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِى تُجَادِلُكَ فِى زَوْجِهَا وَتَشْتَكِى إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Qad sami-‘al-laahu qawlal-latii tujaa-diluka fii zawjihaa wa tash-takiii ’ilal-laah: wal-laahu yasma-‘u tahaa-wura-kumaa. ’In-nal-laaha Samii‘um-Basiir.

۱. God has indeed heard the words of her who pleads with thee concerning her husband, and complains unto God. And God does hear what you both have to say: verily, God is all- hearing, all-seeing.

الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِى وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

Al-laziina yuzaa-hiruuna minkum min nisaaa-’ihim maa hun-na ’um-mahaa-tihim: ’in’ ’um-mahaa-tuhum ’il-lal-laaa-’ii walad-nahum. Wa ’in-nahum la-yaquu-luuna munkaram-minal qawli wa zuuraa: wa ’in-nal-laaha la-‘Afuw-wun-Ghafuur.

۲. As for those of you who (henceforth) separate themselves from their wives by saying, “Thou art as unlawful to me as my mother”, (let them bear in mind that) they can never be (as) their mothers: none are their mothers save those who gave them birth: and so, behold, they but utter a saying that runs counter to reason, and is (therefore) false.

”But behold, God is indeed an absolver of sins, much-forgiving

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Wal-laziina yuzaa-hiruuna min-nisaaa-’ihim thum-ma ya-‘uuduuna limaa qaaluu fa-tah-riiru raqabatim-min-qabli ’ay-yata-maaas-saa: zaalikum tuu ‘azuuna bih: wal-laahu bimaa ta‘-maluuna khabiir.

۳. hence, as for those who would separate themselves from their wives by saying,

“thou art as unlawful to me as my

p: ۱۵۹

mother”, and thereafter would go back on what they have said, (their atonement) shall be the freeing of a human being from bondage before the couple may touch one another again: this you are (hereby) exhorted to do - for God is fully aware of all that .you do

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

Famal-lam yajid fa-siyaamu shah-rayni muta-taabi-‘ayni minqabli ’ay-yata-maaas-saa. Famal-lam - yastati’ fa-’it-‘aamu sit-tiina miskiinaa. Zaalika li tu’-minuu bil-laahi .wa Rasuulih.Wa tilka hudiidul-laahi Wa lil-kaafiriina ‘Azaabun ’aliim

However, he who does not have the wherewithal shall fast (instead) for two .۴ consecutive months before the couple may touch one another again; and he who is unable to do it shall feed needy ones: this, so that you might prove your faith in God .and His Apostle

Now these are the bounds set by God; and grievous suffering (in the life to come) .awaits all who deny the truth

Unlawful Food, its Consequences

Surah An - Ana’m, ۶:۱۱۸-۱۲۱

فَكُلُواْ مِمَّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ إِن كُنتُمْ بِآيَاتِهِ مُؤْمِنِينَ

-Fa-ku-luu mim-ma zuki-rasmul Laahi ‘alayhi in kumtum bi

.aayaatihii muminiin

Therefore eat of that on which Allah’s name has been mentioned if you are .۱۱۸ . believers in His communications

وَمَا لَكُمْ أَلاَّ تَأْكُلُواْ مِمَّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيراً لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

Wa maa lakum al-laa ta’-kuluu mim-ma zukiras mul-Laahi ‘alayhi wa qad fas-sala

lakum maa har-rama

p: ۱۶۰

alaykum il-la mazturirtom ilaih. Wa in-na kathiiral-la-yuzil-luuna bi-ah-waaihim bi-
.ghairi ‘ilm. In-na Rab-baka Howa ’a‘lamu bil mu‘-tadiin

And what reason have you that you should not eat of that on which Allah’s name .١١٩
has been mentioned, seeing that He has already made plain to you what He has forbidden to you-excepting what you are compelled to; But, behold, (it is precisely in such matters that) many people lead others astray by their own errant views, without (having any real) knowledge. Surely your Lord - He best knows those who exceed the .limits

وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الإِثْمَ سَيُجْزَوْنَ بِمَا كَانُواْ يَقْتَرِفُونَ

Wa zaruu zaahiral ith-mi wa baatina; In-nal-laziina yaksibuu-nal ithma sayujzau-na .bimaa kaa-nuu yaq-ta-rifuun

And abandon open and secret sin; surely they who earn sin shall be recompensed .١٢٠
.with what they earned

وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

Wa la ta‘-kuluu mim-ma lamyuz karismul-Laahi ‘alai-hi wa in-na-hu la-fisq. wa in-nash shayaatiina layuhuuna ilaaa au-liyaaihim li-yujaadiluukum wa in ata’-tumuuhum .in-nakum la-mushrikuun

And do not eat of that on which Allah’s name has not been mentioned, and that is .١٢١
most surely a transgression; and most surely the Shaitans suggest(i.e. the evil impulses within men’s heart) to their friends that they should contend with you; and if .you obey them, you shall most surely be Polytheists

Surah An - An’am, ۶:١۴۵

قُل لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ

رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

Qul-laaa a-jidu fi maaa u-hiya ilay-ya mu-har-raman 'ala taa-'imiy-yat'amu-huuu il-laaa ay-yakuuna maitatan au damam masfuuhan au lah-ma khin-ziirin fa-in-nahu rijsun au fis-qan uhil-la li-ghai-ril-Laahi bihii; Fa-maniz tur-ra ghai-ra ba-ghinw-wa .laa 'aa-din fa-in-na Rab-baka Ghafuu-rur Rahiim

Say: I do not find in that which has been revealed to me anything forbidden for an .١۴۵ eater to eat of, except that it be what died of itself, or blood poured forth, or the flesh of swine - for that surely is unclean - or a sinful offering (deed) over which other than (the name of) Allah having been evoked on it; but whoever is driven to necessity, not .desiring nor exceeding the limit, then surely your Lord is forgiving, merciful

Forbidden to Consume

Surah Baqarah, ٢:١٧٣

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

In-namas har-rama 'alaykumul-may-tata wad-dama wa lahmal-khin-ziiri wa maaa' 'u-hilla bihii li-ghayril-lash. Famaniz-turra ghayra baaghinw-wa laa 'aadin-falaaa .'ithma alayh. 'In-nallasha Ghafuurur-Rahim

He has forbidden to you only carrion, and blood, and the flesh of swine, and that .١٧٣ over which any name other than God's has been invoked; but if one is driven by necessity- neither coveting it nor exceeding his immediate need - no sin shall be upon .him: for, behold, God is much-forgiving, a Dispenser of Grace

Surah An – Nahl, ١۶:١١۵

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهِلَّ لِغَيْرِ

اللّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ اللّهَ غَفُورٌ رَّحِيمٌ

In-namaa har-rama 'alaykumul-may-tata wa-dama wa lahmal khinziiri wa maaa' 'uhil-la li-ghayril-laahi bih. Fa-maniz tur-raa ghayra baa-ghinw-wa laa 'aadin-fa-'in-
.nal-laaha Ghafuurur-Rahiim

He has forbidden to you only carrion, and blood, and the flesh of swine, and that .١١٥
over which any name other than God's has been invoked; but if one is driven (to it) by necessity - neither coveting it nor exceeding his immediate need - verily, God is
.much-forgiving, a dispenser of grace

Food made Unlawful to the Jews

Surah An - An'am, ٦:١٤٦

وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ وِإِنَّا لَصَادِقُونَ

Wa alal-laziina haa-duu har-ramnaa kul-la zii zufur, wa minal baqari wal ghanami har-ramna 'alai-him shuhumahumaaa il-laa maa hamalat zuhuu-ruhu-maaa a-wil ha-waa-yaaa au makh-ta-lata bi-'azm; zaalika jazai-naa-hum bi-bagh-yihim wa in-
.naa la-saadiquun

And (only) unto those who followed the Jewish faith did We forbid all beasts that .١٤٦
have claws; and We forbade unto them the fat of both oxen and sheep, excepting that which is in their backs or entrails or that which is within the bone: thus did We
!requite them for their evildoing - for, behold, We are true to Our Word

Intoxication and games of chance

Surah Baqarah, ٢:١٢٩

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبيِّنُ اللّهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Yas 'aluunaka 'anilkhamri wal-maysir. Qul fiihi-maaa 'ismim-kabiirunw -wa mannfi-'u

lin-naasi wa ‘ismuhumaaa ‘akbaru min-naf ‘ihimaa. Wa yas-aluunaka maa zaa

yunfiquun. Qulil - 'afw. Kazaalika yubayyi - nullaahu lakumul - 'sayati la-'allakum .tatafak-karuun

They will ask thee (O Our apostle Muhammad!) about intoxicants and games of .۲۱۹ chance. Say: " In both there is great evil as well as some benefit for man; but the evil ".which they cause is greater that the benefit which they bring

Those who think that the verse under discussion does not contain a prohibition have only failed to understand the language of the Qur'an. When the harm of a thing is stated to be greater than its advantage, it is sufficient indication of its prohibition, for no sensible person would take a course which is sure to bring him a much greater loss .than an advantage

The dynamic or the miraculous change which this simple sentence or the verse of the Holy Qur'an brought about in the lengths and breadths of Arabia will ever remain a living miracle of the Holy Prophet (S). While experience has shown that drinking is the most difficult habit to be suddenly uprooted and yet one sentence of a prohibitive command of the Holy Qur'an was sufficient to blot out the evil from every part of the .Arabian Peninsula

:The Holy Prophet (S) said

Curse of God be on liquor, on him who manufactures it, on him who helps its " manufacture, on its seller, its purchaser, its distributor, its consumer, the user of its ".value, its loader and its bearer

:Imam Jafar as Sadiq (a.s.) said

(The Messenger of Allah (swt"

said: ‘Cursed is he, cursed is he who sits at the table where alcohol is drunk.’ ‘There are four persons at whom Allah (swt) will not look (with mercy) on the day of resurrection –

(١) the one who is disobedient (to his parents),

(٢) the one who helps a man and then reminds him of it,

(٣) the one who denies the destiny (decreed by Allah (swt)), and

(۴) the one who habitually drinks alcohol.’

‘My Lord, Great is His Glory! has sworn thus: No servant of mine will drink alcohol in this world but that I shall make him drink on the day of resurrection from the boiling water (of hell) as much as he had drunk alcohol; (it would make no difference) whether after that he is punished or forgiven. Verily the one who drinks alcohol shall come on the day of resurrection, with blackened face, blue eyes, a slanting jaw-bone and running saliva, licking his tongue from his back-side.”

Liquor is called “Ummul Khabais” i.e. the mother of all vices.

Surah Al - Ma’idah, ۵:٩٠-٩١

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Yaa ay-yuhal laziina aamanuuu in-namal khamruu walmaysiru wal-ansaabu wal-azlaamu rijsum-min ‘amalish-shaytaani fajtanibuuhu la ‘al-lakum tuflihuun.

٩٠. O you who have attained to faith! Intoxicants, and games of chance, and idolatrous practices, and the divining of the future are but a loathsome evil of Satan’s doing: shun it, then, so that you might attain to a happy state!

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ

بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاء فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ ال

صَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ

In-namm yuriidush-shaytaanu ay-yuuqi-'a baynakumul 'adaawata walbaghdaaa-a fil-khamri wal maysiri wa yasud-dakum 'an zikril-laahi wa 'anis-salaa; fahal antum-muntahuun.

۹۱. By means of intoxicants and games of chance Satan seeks only to sow enmity and hatred among you, and to turn you away from the remembrance of God and from prayer. Will you not then desist?

It is reported that when this verse was revealed a crier went through the streets of Medina crying about the verse and no sooner every Muslim heard about this prohibition that every jar of wine in every house was emptied and wine flew in the streets of Medina. History cannot show any parallel in its records, of such a mere declaration from their leader.

Forbidden to pray in the state of intoxication and impurity

Surah An – Nisa, ۴:۴۳

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ وَلاَ جُنُبًا إِلاَّ عَابِرِى سَبِيلٍ حَتَّىَ تَغْتَسِلُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مِّنكُم مِّن الْغَآئِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللّهَ كَانَ عَفُوًّا غَفُورًا

Yaaa-'ayyu-hallaziina 'aamanuu laa taqrabus-salaata wa 'antum sukaaraa hat-taa ta'-lamuu maa taquuluuna wa laa junuban 'il-laa 'aabirii sabiilin hat-taa tagh-tasiluu. Wa 'inkuntum-marzaaa aw-'alaa sarin awjaaa-a a-hadum-minkum-minal ghaaa-'iti 'aw laamas-tumun-nisaaa-'a falam tajiduu maaa-'an-fata-yam-mamuu sa-'iidan tay-yiban famsahuu bi-wujuuhikum wa 'aydiikum: 'in-nal-laaha kaana 'Afuuw-wan Ghafuuraa.

۴۳. O you who have attained to faith! Do not attempt to pray while you are in a state of drunkardness, (but wait) until you know what

you are saying; nor yet (while you are) in a state requiring total ablution, (ghusl-e-janabat) until you have bathed - except if you are travelling (and are unable to do so). But if you are ill, or are travelling, or have just satisfied a want of nature, or have cohabited with a woman, and can find no water - then take resort to pure dust, passing (therewith) lightly over your face and your hands. Behold, God is indeed an .absolver of sins, much-forgiving

Evil of having a negative attitude upon the birth of a female

Surah An – Nahl, ١۶:۵٧-۵٩

وَيَجْعَلُونَ لِلّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُم مَّا يَشْتَهُونَ

!Wa yaj-'aluuna lil-laahil-banaati Sub-haanahu wa lahum-maa yashta-huun

And (thus, too,) they ascribe daughters unto God, who is limitless in His Glory - .۵٧ :whereas for themselves (they would choose, if they could, only) what they desire

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

Wa 'izaa bush-shira 'ahadu hum-bil-'un-thaa zal-la wajhuhuu muswad-danw-wa !huwa kaziim

for, whenever any of them is given the glad tiding of (the birth of) a girl, his face .۵٨ ,darkens, and he is filled with suppressed anger

يَتَوَارَى مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلاَ سَاء مَا يَحْكُمُونَ

Yata-waaraa minal-qawmi min-suuu-'i maa bush-shira bih! 'A-yumsi-kuhuu 'alaa ?huunin 'am yadus-suhuu fit-turaab? 'Alaa saaa-'a maa yah-kumuun

avoiding all people because of the (alleged) evil of the glad tiding which he has .۵٩ received, (and debating within himself) Shall he keep this (child) despite the contempt (which he feels for it) - or shall he bury it in the

!dust ? Oh, evil indeed is whatever they decide

Prayers, Supplications

Directive for Prayers (Salat) with stress on the Morning (fajr) and Midnight (tahajjud) Prayers

Surah Al-Isra', ١٧:٧٨-٧٩

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Aqimis-Salaata li-duluu-kish-shamsi 'ilaa ghasaqil-layli wa qur-'aanal-Fajr; 'in-na' .qur'aanal-Fajri kaana mash-huudaa

Keep up prayer from the declining of the sun till the darkness of the night and the .٧٨ .morning recitation; surely the morning recitation is witnessed

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Wa minal-layli fa-tahaj-jad bihii naafilatal-lak: 'asaaa 'ay-yab-'athaka Rab-buka !Maqaamam-Mah-muudaa

And during a part of the night, pray tahajjud(as well) beyond what is incumbent on .٧٩ .you; maybe your lord will raise you to a position of great glory

:In Hadith al Qudsi, Allah (swt) says

O Son of Adam! Do not miss the morning prayers; because all the things on which the" ".sun shines will pray for the one who performs the prayer

(No excuse for refraining from daily Prayers (Salat

Surah Ta – Ha, ٢٠:١٣٢

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

Wa'-mur 'ahlaka bis-Salaati wasta-bir 'alayhaa. Laa nas-'aluka rizqaa: Nahnu .narzuquk. Wal-Aaqibatu lit-Taqwaa

And enjoin prayer on thy followers, and adhere thou steadily unto it. (And . ۱۳۲ remember) We do not ask thee to provide subsistence for Us: it is We who provide .sustenance for Thee. And the future belongs to the God-conscious

The first thing a believer would be questioned on the Day of Judgment would be about the Prescribed Compulsory Prayers, because for the offer of prayers (Salaat), one needs nothing besides his own self. If one cannot stand and pray, he may do it

sitting. If that also be not possible, to do it lying, and if one cannot move his hands, he can do it even by signs. Under any circumstances none is exempted from the Prescribed Prayers excepting the ladies when they are under the usual terminal and .delivery confinements

Prescribed Prayers (Salat) at particular times

Surah An – Nisa, ۴:۱۰۳

فَإِذَا قَضَيْتُمُ الصَّلاَةَ فَاذْكُرُواْ اللّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُواْ الصَّلاَةَ إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

Fa-'izaa qazay-tamus-Salaata faz-kurul-laaha qiyaa-manw-wa qu-'uudanw-wa 'alaa junuubikum. Fa-izat-ma'-nantum fa-'aqii-mus-Salaah: 'in-nas-Salaata kaanat .'alal-Mu'-miniina kitaabam-mawquutaa

And when you have finished your prayer, remember .۱۰۳

Verily, for all believers prayer is indeed a sacred duty linked to particular times (of the .(day

Surah Hud, ۱۱:۱۱۴

وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّـيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ

Wa 'aqi-mis-Salaata tarafa-yin-nahaari wa zulafam-minal-layl: 'in-nal hasanaati yuz- :hibnas-say-yi-'aat: zaalika zikraa liz-zaa-kiriin

And be constant in praying at the beginning and the end of the day, as well as .۱۱۴ during the early watches of the night: for, verily, good deeds drive away evil deeds: .this is a reminder to all who bear (God) in mind

Surah al-Isra', ۱۷:۷۸

أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Aqimis - Salaata li-duluuu-kish-shamsi 'ilaa ghasaqil-layli wa qur-'aanal-Fajr; 'in-na '

.qur-'aanal-Fijri kaana mash-huu-daa

Keep up prayer (regular) from the time the sun has passed its zenith till the .۷۸ darkness of the night, and the recital at the morn; verily the recital at the morn is .(witnessed(۱

These verses gives the ordinance about the five times of the prescribed daily prayers. This

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Allah (swt) mentions in the Holy Qur'an in Surah al-Israa, ۱۷:۷۸ three and not five - ۱ different occasions for prayers, i.e. Sun's decline, Darkness of the Night, and the Morning. Ibn Abbas, one of the most famous narrators, has quoted a Hadith of our Holy Prophet (S) which is written in "Muwatta" of Malik (Imam of Maliki sect) Vol.۱, page ۱۶۱: "The Holy Prophet (S) prayed Zuhr and Asr in combination and Maghrib and Isha in combination without a reason for fear or travel." The same is quoted in Sahih Muslim, English version, chapter CCL, Tradition ۱۵۱۵ in the following words: " The messenger of Allah (S) observed the noon and the afternoon prayers together, and the sunset and Isha prayers together without being in a state of fear or in a state of journey." Another quote by the same authority in Sahih Muslim, English version, Chapter CCL, Tradition ۱۵۲۰ reports the following : Ibn Abbas reported that the messenger of Allah (S) combined the noon prayer with the afternoon prayer and the sunset prayer with the Isha prayer in Medina without being in a state of danger or rainfall. And in the hadith transmitted by Waki (the words are): "I said to Ibn Abbas: What prompted him to do that? He said: So that his (Prophet's) Ummah should not be put to (unnecessary) hardship." Other Traditions are ۱۵۲۳-۱۵۲۴-۱۵۱۶-۱۵۲۲ in Sahih .Muslim

is another clear evidence about the fallacy in the claim of ‘Hasbuna Kitaballah’. The verse only gives the timing of the prayers while the details as to how they should be conducted and with what recitals of the passages of the Holy Qur’an, i.e. the wording of the prayers, we have to get from the Holy Prophet (S). This fact clearly indicates that any heavenly scripture, particularly the Holy Qur’an, independent by itself without the guidance from the Apostle of God, can never be sufficient to guide any .one right

It was only in view of the above fact , the Book of God was left by the Holy Prophet (S) :with those exactly like him in purity and knowledge, and it was declared

I leave behind me amidst you Two great things, the ‘Book of God’ (The Holy Qur'an)“ and my Ahlul-Bayt (a) (i.e. the members of the Holy Family). Should you be attached to these Two, never, never shall you be misled after me, for verily these Two will never ”.be separated from each other until they meet me at the Spring of Kawthar

The offering of the five daily prayers in Islam is of the greatest importance and it is .the first and the foremost prescribed daily duty of every Muslim

The Holy Prophet (S) said

that the likeness of the prescribed five daily prayers is that of a river flowing at every“ door and he who bathes five times in it (i.e. offers prayers regularly five times every day) no

".dirt of any sin will remain on him

According to Imam Ali (a) this verse is the most hope-giving verse in the Holy Qur'an .for sinners

While the Shia acknowledge the Five Daily Prayers, they believe that it is acceptable to pray them in Three distinct Times, and not five. The Fajr (morning) prayers is at the same time as their Sunni brothers do, however, the Shia usually wait ١٠ minutes before they consider it to be time for Fajr. They pray the noon and the afternoon prayer one after the another. And similarly they pray the sunset and the night prayer .(too, one after the other (without a lot of delay between the two

No doubt, it is better to pray in their own specific time (close to what Sunnis do), but it is not necessary. The prayers in all cases are Distinct and separate, and it is not (as commonly misunderstood) that the Shia pray eight rakat of Zuhr and Asr straight or seven rakat of Maghrib and Isha straight, as part of one prayer. It is the same regular .form of prayer, but combines into one Time and Not one Prayer

It should also be noted that the Sunni brothers agree to the combining of prayers in the case of Rain, Travel, Fear or other emergencies. The exception among them are the Hanifites (followers of Imam Abu Hanifa) who contend that you cannot combine the prayers at any time, not even if you are travelling. This clearly violated the

other Sunni schools of thought. The Maliki's, Shafeei's, and the Hanbali's all agree to the combining of prayers when one is travelling, but are in conflict on other times. The Shia believe that one can combine the prayers anytime without any cause of fear, rain or whatever. Nonetheless, the Shia also contend that they can be prayed separately .too

Furthermore, Allah (swt) continually reminds us in the Qur'an that Islam was revealed .to make your life easier, not more difficult

Another area of difference with respect to prayers (Salat) between the Shia and Sunni brothers are that the Shia will only pray on natural rock or ground (if the ground has nothing planted in it which is edible and/ or something of which clothes can be made which are to be worn by humans), rugs made of dry grass like material or rugs made of palm tree leaves. A Shia will not pray on regular carpet or cement because the .ingredients that they are made up of are not known

They may contain material which are haram to prostrate one's head on. Secondly the prostration on the ground is more humble and modest and is a form of eliminating pride, arrogance and flamboyance. While the Shia prefer to use the mud of Karbala, where their ۳rd Imam Hussain (a) was slaughtered by Yazid's army, it is not a mandatory requirement - the mud can be from anyplace on Earth as long it is clean and as mentioned earlier, is not planted

.edible foods or material which can be made into clothe that humans can wear

Sahil al-Bukhari V٢, page ٢٥۶, in the chapter of "Retreating to Prayer in the last ten days (of Ramadhan)" narrates at the end of a long tradition that when the Holy Prophet (S) raised his head from prayer, the companions saw marks of mud and .water on his forehead. This indicates that he prayed on the ground

Sahih Muslim V١, page ١۶٨, narrates that the Holy Prophet (S) had a special rug made .of Palm tree leaves that he used to pray on

Salat ordained along with patience in adversity

Surah Qaf, ٥٠ :٣٩-۴٠

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

Fasbir 'alaa maa yaquuluuna wa sab-bih bi-Hamdi Rab-bika qabla tuluu-'ish-shamsi -,wa qabla tuluu'ish-shamsi wa qablal-ghuruub

Hence, (O believer), bear thou with patience whatever they may say, and extol thy .٣٩ Sustainer's limitless glory and praise before the rising of the sun and before its ;setting

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

.Wa minal-layli fasab-bih-hu wa 'ad-baaras-sujuud

.and in the night, too, extol His glory, and at every prayer's end .۴٠

Common supplication in Qunoot of Prayer

Surah Baqarah, ٢:٢٠١

وِمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِى الدُّنْيَا حَسَنَةً وَفِى الآخِرَهِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Wa minhum - man - yaquulu Rab-banaaa 'aatinaa fid-duniya hasanatanw-wa qinaa .azaaban-Naar

But there are among them such as pray, “O our Sustainer ! Grant us good in this .۲۰۱ world and good in the life to come (hereafter), and keep us safe from suffering ”through the fire

Those who pray either for the present life only or only for the hereafter show that

they feel themselves secure in the life for which they do not pray for, without the help of God. Hence the prayer of a true or a sincere believer must be for both the life here .and also for the hereafter

Recitation of "Bismillah" and seeking refuge from Satan, before reciting the Qur'an

Surah An – Nahl, ١٦:٩٨-١٠٠

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

.Fa-'izaa qara'-tal-Qur-'aana fasta-'iz bil-laahi minash-Shay-taanir-Rajiim

Now whenever thou happen to read this Qur'an, seek refuge with God from Satan, .٩٨
.the accursed

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُواْ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

In-nahuu laysa lahuu sultaanun 'alal-laziina 'aamanuu wa 'alaa Rab-bihim yatawak-'
.kaluun

Behold, he has no power over those who have attained to faith and in their . ٩٩
:Sustainer place their trust

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ

In-namaa sultaa-nuhuu 'alal-laziina yata-wal-lau nahuu wal-laziina hum-bihii'
.mushrikuun

he has power only over those who are willing to follow him, and who (thus) ascribe .١٠٠
.to him a share in God's divinity

The Sustainer's assurance to accept the prayer of all who call upon Him sincerely

Surah Ghafir, ٤٠ :٦٠

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Wa qaa-la Rab-bukumud-'uuniii as-tajib lakum; In-nal laziina yastakbiruuna 'an ibaa-

.datii sa-yad-khuluu-na Jahan-nama daakhiriin

But your Sustainer says: "Call unto Me, (and) I shall respond to you! Verily, they who .۶۰
"!are too proud to worship Me will enter hell, abased

This indicates that no prayer from man is without the response from God. The response may be in complete accord to what man has prayed for or it may be a blessing in other shape and form depending upon, and in God's knowledge what is ,advantageous to the supplicant. The seventh Imam

Imam Musa al-Kadhim (a) has said that ‘Dua’ itself is one of the best forms of devotion to God and no devotion will be left without reward. There is nothing more loved by God than man’s asking and beseeching Him for His bounties and there is nothing which is disliked by God more than the one who refrains from such devotion and does not beseech for His bounties, even for the minute thing in life or the hereafter.

In Hadith al Qudsi, Allah (swt) says:

“Oh! Son of Adam! Be patient and be humble and I will elevate you.

Thank Me and I will increase your bounties.

Seek pardon from Me, and I will forgive you.

Call upon Me, and I will answer you.

Ask from Me, and I will provide for you.

Give alms in My way, and I will bless your bounties.

Be kind towards your relatives, and I will add to your age by delaying death.

Seek from Me good health as long as you are healthy.

Seek safety from Me when you are alone.

Seek sincerity in purity.

Seek piety in repentance (Tawba).

Seek worship in knowledge.”

Assurance of acceptance from Allah when asked from Him through the Medium of Dua

Surah Baqarah, ۲:۱۸۶

وَإِذَا سَأَلَکَ عِبَادِی عَنِّی فَإِنِّی قَرِیبٌ أُجِیبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْیَسْتَجِیبُواْ لِی وَلْیُؤْمِنُواْ بِی لَعَلَّهُمْ یَرْشُدُونَ

Wa ‘izaa sa-’alaka ‘ibaadii ‘an-nil fa-’innii Qariib: ‘ujiibu da’-watad-daa-’i ‘izaa .da-’aani fal-yastajiibuu lii wasyu’ - minuu bii la-allahum yar-shuduun

And if My servants ask thee about Me - behold, I am near ; I respond to the call of .۱۸۶
him who calls, whenever he call unto Me: let them, then, respond unto Me, and believe

.in Me, so that they might follow the right way

It is clearly stated in this verse that a devout supplicant is heard or responded to, by God. The words of the Verse clearly indicate the acceptance of a sincere prayer, as promised by God. Acceptance of a prayer referred to here does not mean immediate fulfilment or the grant of whatever sought for. Only that which is best in the infinite .wisdom of the All-Merciful Lord, for the individual, is done

Reverting to prayer or the efficacy of prayer, it does not at all exclude the necessity on the part of the Supplicant, of the use of the necessary external means of achieving .the desired object

The connection between the practical means and prayer is indissoluble. Any sincere seeker of an object will naturally look for the practical means to achieve it. In the search for the means one must endeavour as best as possible for him, employing all his native faculties, devoting the necessary time and attention to achieve the desired object. When one is in search for the means open and hidden, he naturally desires guidance from higher powers from which nothing is hidden and for which nothing is .impossible or difficult

Prayer blesses the supplicant by granting him the guidance necessary for the realization of the desire. With the sincerity of intention, and fullness of effort one seeks help from the Almighty Lord, the seeker will naturally be granted his desires if in the view of the

All-Merciful, All-Wise Lord the realization of that object also be profitable to the .seeker

Therefore, call upon Allah, being sincere to Him in religion, through averse be the" disbelievers." Surah al-Ghaafir, ۴۰:۱۴

Call upon your Lord humbly and secretly; surely He loves not those who exceed the" limit. And call on Him fearing and hoping; surely, the mercy of Allah is near to those who do good." Surah al-A'araf, ۷:۵۵-۵۶

:It is narrated in Hadith al Qudsi, wherein Allah (swt) says

O' Musa! Ask from Me all that you need, even fodder for your goat and salt for your " ".dough

:The Prophet of Islam (S) has said

Calling (upon Allah) is better than reciting the Qur'an, because Allah has said, "Say," ".My Lord would not care for you were it not for your prayers

,He also has said

Allah (swt) informed one of his prophets in a revelation: 'By My Power and Dignity!" Verily I shall change into despair the hope of everyone who hoped from other than Me, and I shall remove him from My relief and bounty. Does my servant put his hope in other than Me in hardships, while hardships are in My hand; And does He expect anything from other than Me, while I am Self-sufficient, the Munificent? In My hands are the keys of the doors, while they are closed; and My door is open for the one who ".call on Me

:He has also said

;Resort to Allah (swt) in your needs; and seek refuge in Him in your misfortunes"

and humiliate yourselves before Him and beseech Him, because, verily, supplication is ".the essence of worship

:(Imam Ali (a) wrote in his will to his son Imam Hussein (a

Then He placed the keys of His treasures in your hands in the sense that He allowed" you to ask Him. Therefore, whenever you wish, you may get the doors of His bounties opened with prayer. Delay in acceptance of the prayer should not disappoint you, ".because the granting (of prayer) in according to the measure of (your) intention

:Imam al-Baqir (a) has said

A servant does not extend his hand towards Allah (swt), but that Allah (swt) is" ashamed to return it empty. He puts in it from His bounty and mercy whatever He wishes. So, when one calls (upon Allah (swt)), he should not return his hand until he ".wipes it on his head and face

:The Messenger of Allah (S) said to Abu Dharr

O Abu Dharr! Should I not teach you some words by which Allah (swt) will benefit " you? Guard (the commands of) Allah (swt), (and) Allah (swt) will guard you. Keep (the remembrance of) Allah (swt), (and) you will find His before you. Make the acquaintance of Allah (swt) in opulence (i.e. prosperity), He will know you in hardship. And when you ask, ask from Allah (swt); and when you seek help, seek help from Allah (swt), and if all the creatures together strived to benefit you with what Allah (swt) did ,not write for you

".they would not be able to do so

(Supplication (Dua) recited by Prophet Sulayman (a

Surah An – Naml, ٢٧:١٩

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

Fatabas-sama zaahikam-min-qawliha wa qaala Rab-bi 'awzi'-niii' an 'ashkuru ni'matakal-latiii 'an-'amta 'alay-ya wa 'alaa waaliday-ya wa 'an 'a'mala saalihan-tarzaahu wa 'ad-khilnii bi-Rahmatika fii 'ibaadikas-saalihiin.

١٩. Thereupon (Solomon) smiled joyously at her words and said: "O my Sustainer! inspire me so that I may forever be grateful for those blessings of thine with which Thou hast graced me and my parents, and that I may do what is right (in a manner) that will please Thee; and include me, by Thy grace, among Thy righteous servants!".

Advised to mention "If Allah wills (Insha Allah)" before intending to do any deed

Surah Al – Kahf, ١٨:٢٣-٢٤

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

Wa laa taquu lan-na li shai-in in-nii faa-'ilun zaalika ghadan.

٢٣. And never say about anything , "Behold, I shall do this tomorrow,"

إِلَّا أَن يَشَاءَ اللَّهُ وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

Il-laaa 'ay-yashaaa - 'al-laah! Wazkur-Rab-baka 'izaa nasii-ta wa qul 'asaaa 'ay-' yah-diyani Rab-bii li-'aqraba min haazaa rashadaa.

٢٤. without adding, "if God so wills." And if Thou shouldst forget (thyself at the time, and become aware of it later),call thy Sustainer to mind and say: "I pray that my Sustainer guide me , even closer than this, to a consciousness of what is right!"

Note the extent of dependence on God’s Will, Islam demands of every true believer; for when one promises to do a thing he is not

to depend upon his own will or ability but subject his will and ability to the Will of the 'Lord and say - 'If God wills

It is a general directive that man should never feel confident of his ability when he decides to do anything in future. However strong may be his will-power and ability, he .is nothing before God's Will and Ability

Charity

How To Spend Money on Charity

Surah Baqarah, ٢:٢١٥

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُواْ مِنْ خَيْرٍ فَإِنَّ اللّهَ بِهِ عَلِيمٌ

Yas-'aluunaka maa zaa yunfiquun Qul maaa 'anfaqtum-min khayrin falil-waalidayni wal-'aqrabilina wal-yataamaa wal-masaakiini wab-nissabiil. Wa maa taf-'aluu min .khayrin fa-in-nallaaha bihii 'Aliim

They will ask thee as to what they should spend on others. Say: "Whatever of your .٢١٥ wealth you spend, shall (first) be for your parents, and for the near of kin, and the orphans, and the needy, and the wayfarer; and whatever good you do, verily, God ".has full knowledge thereof

Charity is best when given privately

Surah Baqarah, ٢:٢٧١

إِن تُبْدُواْ الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاء فَهُوَ خَيْرٌ لُّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ وَاللّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

In-tubdus-sadaqaati fa-ni-'im-maa nii; wa 'in-tukhfuu-haa wa tu-tuuhal-' fuqaraa-'afa-huwa khayrul-lakum: wa yukaf-firu 'ankum-min:-sayyi-'aatikum. .Wallaahu bimaata'-maluuna khabiir

If you do deeds of charity openly, it is well; but if you bestow it upon the needy in .٢٧١ secret, it will be even better for you, and it will atone for some of your bad deeds. And

.God is aware of all that you do

It is reported of the sixth Imam Jafar as-Sadiq (a) that the

p: ١٨٠

Holy Prophet (S) had said that

Charity in secret, quiets the wrath of God and takes away one's sin as the water puts" ".out the fire and keeps away seventy kinds of calamities

No compulsion by Allah (swt) to spend in His way

Surah Muhammad, ۴۷:۳۶-۳۸

إِنَّمَا الحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ

In-namal-hayaatud-dunyaa la-'ibunw-wa lah: wa 'in-tu'-minuu wa tat-taquu' .yu'tikum 'ujuurakum wa laa yas-'alkum 'amwaa-lakum

The life of this world is but a play and a passing delight: but if you believe (in God) .۳۶ .and are conscious of Him, He will give you your recompense

And withal, He does not demand of you (to sacrifice in His cause all of) your :possessions

إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ

-Iy-yas-'alkumuu-haa fa-yuh-fikum tab-khaluu wa yukhrij az'

ghaa-nakum

.

for,) if He were to demand of you all of them, and urge you, you would niggardly) .۳۷ .cling (to them), and so He would (but) bring out your moral failings

هَـاأَنتُمْ هَؤُلَاء تُـدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاء وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

Haaa-'antum haaa-'ulaaa-'i tud-'awna litun-fiquu fii Sabiilil-laah: famin-kum-may-yabkhal , Wa may-yabkhal fa-'in-namaa yab-khalu 'an-nafsih. Wal-laahul-Ghaniy-yu wa antumul fuqaraaa, wa in tatawal-lau yastabdil qawman ghairakum thum-ma laa

.yakuunuuu amthaalakum. lakum

Behold, (O believers), it is you who are called upon to spend freely in God's cause: .۳۸ but (even) among you are such as turn out to be niggardly! And yet, he who acts niggardly (in God's cause) is but niggardly towards his own self for God is indeed

p: ۱۸۱

self-sufficient, whereas you stand in need (of Him): and if you turn away (from Him), !He will cause other people to take your place, and they will not be the likes of you

The above implication is that since ‘man has been created weak’ the imposition of too great a burden on the believers would be self-defeating inasmuch as it might result not in an increase of faith but, rather, in its diminution. This passage illustrates the supreme realism of the Qur’an, which takes into account human nature as it is, with all its God willed complexity and its inner contradictions, and does not therefore postulate a priori am impossible ideal as a norm of human behaviour. The last verse is a prophesy about the Non-Arabs who would embrace Islam and who would be more .loyal to the cause of the faith than those addressed here

Charity in God’s cause is a loan given to Him

Surah Al – Hadid, ۵۷:۱۱

مَن ذَا الَّذِی يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

Man-zal-lazii yuqrizul-laaha Qarzan Hasanan-fayuzaa-‘ifahuu lahuu wa lahuuu .’ajrun-kariim

?Who is it that will offer up unto God a goodly loan, which He will amply repay .۱۱

.For, such (as do so) shall have a noble reward

The goodly loan to God is charity i.e. spending of the wealth in God’s way. It is bound :by the following conditions for its acceptance

- that which is given away or spent in the way of the Lord must have been well-earned i.e. through lawful means.
- the thing given must be defectless.
- that which is given, must

be needed by the giver for himself and not the stuff not needed by the giver.

- not that which is given away at the point of death when the giver would not need it any longer.

- it must be given without publicity.

- it must be given to the one who needs it the most.

- when given away no obligation or even mention of it should be made and the receiver in no way should be troubled thereafter.

- the offer must be exclusively and purely, to please God and not for any hypocritical show, name or fame.

- that which is given, even though it be much in quantity, the giver should consider it to be less and insignificant.

- what is given away should be dear to the giver.

Marriage, Divorce, Inheritance

Whom to marry who is Mahram and Non–Mahram

Surah An- Nisa, ۴:۲۲-۲۴

وَلاَ تَنكِحُواْ مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاء إِلاَّ مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاء سَبِيلاً

Wa laa tankihuu maa nakaha 'aabaaa-'ukum-minan-nisaaa-'i 'il-laa maa qad salaf: 'in-nahuu kaana fashishatanw-wa maqtaa, - wa saaa-'a sabii-laa.

۲۲. And do not marry women whom your fathers have previously married - although what is past is past: this, verily, is a shameful deed, and a hateful thing, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ وَأُمَّهَاتُكُمُ اللاَّتِى أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَآئِكُمْ وَرَبَائِبُكُمُ اللاَّتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ اللاَّتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ وَأَن تَجْمَعُواْ بَيْنَ الأُخْتَيْنِ إَلاَّ مَا قَدْ سَلَفَ إِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا

alaykum ’um-mahaa-tukum wa banaa-tukum wa ’akhawas-tukum wa ‘am-maa-‘ tukum wa khaalaa-tukum wa banaatul -’akhi wa banaatul-’ukhti wa ’um-ma-haatukumul-laatiii ’arza - nakum wa ’akhawaa-tukum-minar-razaa-’ati wa ’um-ma-haatu nisaaa-’ikum wa rabaaa-’ibukumul-laatii fii hujuurikum - min-nisaaa-’ikumul-laatii dakhaltum-bihinn, - fa’il-lam takuunuu dakhaltum bihin-na falaa junaaha ‘alaykum; - wa halaaa-’ilu ’abnaaa-’ikumul-laziina min ’aslaa-bikum wa ’an-tajma-’uu baynal-’ukhtayni ’il-laa maa qad salaf; ’in-nallaaha kaana Ghafuurar .Rahiimaa

Forbidden to you are your mothers, and your daughters, and your sisters, and your .۲۳
aunts paternal and maternal, and a brother’s daughters, and a sister’s daughters; and your milk-mothers, and your milk-sisters; and the mother of your wives; and your step-daughters who are your foster-children - born of your wives with whom you have consummated your marriage; but if you have not consummated your marriage, you will incur no sin (by marrying their daughters); and (forbidden to you are) the spouses of the sons who have sprung from your loins; and (you are forbidden) to have two sisters (as your wives) at one and the same time - but what is past is past: for, .behold, God is indeed much forgiving, a dispenser of grace

وَالْمُحْصَنَاتُ مِنَ النِّسَاء إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللّهِ عَلَيْكُمْ وَأُحِلَّ لَكُم مَّا وَرَاء ذَلِكُمْ أَن تَبْتَغُواْ بِأَمْوَالِكُم مُّحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُم بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِ مِن بَعْدِ الْفَرِيضَةِ إِنَّ اللّهَ كَانَ عَلِيمًا حَكِيمًا

Wal-Muhsanaatu minan nisaaa-’i ’il-laa maa malakat-ay-maanukum. Kitaabal-laahi ’alaykum. Wa ’uhil-lalakum-maa waraaa-’a zaalikum ’an-tab-taghuu bi-’amwaalikum-muhsi-niina ghayra musaa-fihiin. Famas-tamta - tam-bihii minhum-na fa-’aatuuhun-na ’ujuura-hun-na fariizah. Wa laa junaaha

alaykum fiimaa tarr-zaytum-bihii mim-ba dil-fariizati, ’innal-laaha kaana ’Aliiman‘ .hakiimaa

And (forbidden to you are) all married women other than those whom you rightfully .۲۴ possess (through wedlock): this is God’s ordinance, binding upon you. But lawful to you are all (women) beyond these, for you to seek out, offering them of your .possessions, taking them in honest wedlock, and not in fornication

And unto those with whom you desire to enjoy marriage, you shall give the dowers due to them; but you will incur no sin if, after (having agreed upon) this lawful due, you freely agree with one another upon anything (else): behold God is indeed all knowing, .wise

Terms of marriage to up to four wives

Surah An-Nisa, ۴:۳

وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِی الْيَتَامَى فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاء مَثْنَى وَثُلاَثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِکَ أَدْنَى أَلاَّ تَعُولُواْ

Wa ’in khiftum ’al-laa tuqsituuu fil-yataamaa fan - kihuu maa taabalakum-kinan-nisaaa-’i masnaa wa sulaasa wa rubaa ‘. Fa-in khiftum ’al-laa ta’-diluu fawaa-hidatan .’aw maa malakat ’aymaanukum. Zaalika ’adnaaaa ’al-laa ta- ‘uuluu

And if you have reason to fear that you might not act equitably towards orphans, .۳ then marry from among (other) women such as are lawful to you - (even) two, three, or four: but if you have reason to fear that you might not be able to treat them with equal fairness, then (only) one - or (from among) those whom you rightfully possess. .This will make it more likely that you will not deviate from the right course

Ordained to treat all wives equally which may not be possible

,Surah An – Nisa

وَلَن تَسْتَطِيعُواْ أَن تَعْدِلُواْ بَيْنَ النِّسَاء وَلَوْ حَرَصْتُمْ فَلاَ تَمِيلُواْ كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِن تُصْلِحُواْ وَتَتَّقُواْ فَإِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا

Wa lan-tastatii-'uuu 'anta'-diluu baynan-nisaaa-'i wa lau harastum falaa tamiiluu kul-lal-mayli fataza-ruuhaa kal-mu-'allaqah. Wa'in tus-lihuu wa tat-taquu fa-'in-nallaah .kaana Ghafuurar-Rahiimaa

۱۲۹. And it will not be within your power to treat your wives with equal fairness, however much you may desire it; and so, do not allow yourselves to incline towards one to the exclusion of the other, leaving her in a state, as it were, of having and not having a husband. And if you put things to rights and are conscious of Him - behold, .God is indeed much-forgiving, a dispenser of grace

Ordinance when accusation by husband is without witnesses

Surah An – Nur, ۲۴:۶-۱۰

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاء إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

Wal-laziina yarmuuna 'az-waajahum wa lam yakul-lahum shuhadaa-'u 'il-laaa 'anfusuhum fa-shahaadatu 'ahadihim 'arba-'u shahaa-daatim-bil-laahi 'in-nahuu ;laminas-saadiqiin

۶. And as for those who accuse their wives (of adultery) but have no witnesses except themselves, let each of these (accusers) call God four times to witness that he is ,indeed telling the truth

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ وَيَدْرَأُ

.Wal-khaamisatu 'an-na la'-natal-laahi 'alayhi 'in-kaana minal-kaazibiin

۷. and the fifth (oath to be) that the curse of God on him (i.e. the husband) if he is one .of the liars

عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ

Wa yadra-'uu 'anhal-'azaaba 'an tash-hada 'arba-'a shahaadaatim bil-laahi 'in-
;nahuu laminal kaazibiin

And it shall avert the punishment from her (i.e. the wife) if .۸

p: ۱۸۶

she testifies four times (swearing) by God, that verily he (i.e. the husband) is one of the liars,

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ

Wal-khaamisata ’anna ghazabal-laahi ‘alayhaaa ’in-kaana minas-saadiqiin.

٩. And the fifth (oath) to be that the wrath of God be on her if he be of the truthful ones.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

Wa lau laa fazlul-laahi ‘alaykum wa rahma-tuhuu wa ’an-nal-laaha Taw-waabun Hakiim.

١٠. And had it not been God’s grace upon you and His mercy - and that God is Oft-Returning. All-wise (ye had been ruined indeed).

If one accuses his wife of adultery, and brings no witness in support of his accusation - the accusation could be genuine and also can be a false excuse of a wicked husband to get rid of his wife. However, with such a charge of gross disloyalty against the wife, it would be against the human nature for the normal harmony of the married life to continue between the two spouses. The wedlock is automatically dissolved. But the allegation could also be correct, in which case the wife should be punished. Conversely if it is a false charge, then the husband must be punished.

While laying the charge upon the wife, the husband should swear for four times pointing to his wife saying “I bear witness before God that what I say is true that the women, my wife, has committed adultery”, and at the end of these oaths, repeated for four times he should invoke the

curse of God saying, " May the curse of God be upon me (the husband himself) if I be a liar."

On the other hand, the wife is also given the choice of receiving the sentence or to acquit herself in a similar way - She must repeat for four times - "I bear witness before God that what my husband accuses me of adultery is a lie" and the fifth time she should say, "May the wrath of God be on me (the wife herself) if what he says is true."

With this, the wife is forever separated from her husband, with the wedlock dissolved, never again to be effected between the two and if the wife be pregnant the issue will not be called as that of the husband but exclusively of the wife.

It is admirably noted here how the Islamic justice is tempered with mercy recognising the individual responsibility of every human being, man and woman, to his or her faith in God and God's Authority.

Iddah period of wife after husband's death

Surah Baqarah, ۲:۲۳۴

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِى أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Wal-lazina yutawaf-fawna minkum wa yazaruuna 'azwaajan-yatarab basna bi-'anfusi-hin-na arba-'ata 'ash-hurinw-wa 'ashraa Fa'izaa balagh- na 'ajalahun-na falaa junaaha a'lay. Kum filma fa-alna fiii 'anfusi-hin-na bil-ma'-ruuf. Wal-laahu bimaa ta-maluuna khabiir.

۲۳۴. And if any one of you die and leave wives behind, they shall undergo, without remarrying, a waiting-period of four months and ten

days; whereupon, when they have reached the end of their waiting-term, there shall be no sin in whatever they may do with their persons in a lawful manner. And God is .aware of all that you do

Laws of Inheritance

Surah An-Nisa, ۴:۱۱-۱۲

يُوصِيكُمُ اللّهُ فِي أَوْلاَدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنثَيَيْنِ فَإِن كُنَّ نِسَاء فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَآؤُكُمْ وَأَبناؤُكُمْ لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعاً فَرِيضَةً مِّنَ اللّهِ إِنَّ اللّهَ كَانَ عَلِيما حَكِيمًا

Yuusii-kumul-laahu fiii ’aw-laadikum:liz-zakari mislu haz-zil-’unsa-yayn: fa-’in-kun-na nisaaa-’an -fawqas-natayni fala hun-na sulusaa maa tarak; wa’in- kaanat waahidatan-fala-han-nisf. Wa li-’aba-wayhilikul-li waahidim-min-humassudusu mim-maa taraka ‘in-kaana lahuu walad; fa-’il-lamyakul-lahuu waladunw-wa wa-risahuuu ‘abawaahu fali-’um-mihis-sulus; fa-in-kaanalahuuu’ikh-watun-fali-’um-mi-his-sudusu mim ba, ’-di wa-siy-yatin-yuusii bihaa ’aw dayn. Aabaaa-’ukum, wa abnaaa-’ukum laa tadruuna ‘ay-yuhum’aqrabu lakum naf-’aa. Farii-zatam-.minallaah; ’in-nallaahakaana ‘Aliiman Hakiimaa

Concerning (the inheritance of) your children, God enjoins (this) upon you: The .۱۱ male shall have the equal of two females’ share; but if there are more than two females, they shall have two-thirds of what (their parents) leave behind; and if there .is only one, she shall have one-half thereof

And as for the parents (of the deceased), each of them shall have one-sixth of what he leaves behind, in the event of his having (left) a child; but if he has left no child and his parents are his (only) heirs, then his

mother shall have one-third; and if he has brothers and sisters, then his mother shall have one-sixth after (the deduction of) any bequest he may have made, or any debt .((he may have incurred

As for your parents and your children - you know not which of them is more deserving of benefit from you: (therefore this) ordinance from God. Verily, God is all-knowing, .wise

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلاَلَةً أَو امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوَاْ أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاء فِي الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ وَصِيَّةً مِّنَ اللّهِ وَاللّهُ عَلِيمٌ حَلِيمٌ

Wa lakum nisfu maa taraka ’azwaa-jukum ’il-lam-yakullahun-na walad; fa-’in-kaana lahun-na waladun - falakumurrubu- ‘u mim-maa tarakna mimba ‘-di Wa - siyyatin-yuusiina bihaaa ’aw dayn. Wa lahunnar-rubu- ‘u mim-ma taraktum ’il-lam-yakul-lakum walad; fa-’in-kaana lakum waladun-falahun-nas-sumunu mimmaa taraktum-mim-ba ‘-di Wa-siyyatin-tuu-suuna bihaaa ’aw dayn. Wa ’in-kaana rajulun yuu-rasu kalaalatan ’a-wimra-’atunw-wa lahuuu ’akhun ’aw ’ukhtun - fali - kul-li washidim-min-humas-sudas; fa-’in-kaanuuu ’ak-sra min zaalika fahum shura-kaaa-’u fis-sulusi mim-ba ‘-di Wa-siyyatin-yuusaa bihaaa ’aw daynin ghayra muzaaarr. Wa-siyyatam-.minallaah; wallaahu ‘Aliimun Haliim

And you shall inherit one-half of what your wives leave behind, provided they have .١٢ ,left no child; but if they have left a child

then you shall have one-quarter of what they leave behind, after the deduction of any bequest they may have made, or any debt (they may have incurred). And your widows shall have one-quarter of what you leave behind, provided you have left no child; but if you have left a child, then they shall have one-eighth of what you leave behind, after (the deduction of) any bequest you may have made, or any debt (you may have .(incurred

And if a man or a woman has no heir in the direct line, but has a brother or a sister, then each of these two shall inherit one-sixth; but if there are more than two, then they shall have one-third (of the inheritance), after (the deduction of) any bequest that may have been made, or any debt (that may have been incurred), neither of .(which having been intended to harm (the heirs

.This is the injunction from God: and God is all-knowing, forbearing

Trails, Patience

(Test by Allah (swt

Surah Ali-'Imran, ٣:١٨٦

لَتُبْلَوُنَّ فِى أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُواْ أَذًى كَثِيراً وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ

Latubla-wun-na fiii 'amwaalikum wa 'anfusikum; wa latasma - 'un-na minal-laziina 'uutul-Kitaaba min-qablikum wa minal-laziina 'ashrakuuu 'azan-kasiiraa. Wa 'in-.tasbiruu wa tat-taquu fa-'in-na zaalika min 'azmil-'umuur

You shall most certainly be tried in your possessions and in your persons; and .١٨٦ indeed you shall hear many hurtful things from those to whom revelation was granted before your time, as well as from those who have come to

ascribe divinity to other beings beside God. But if you remain patient in adversity and .conscious of Him - this, behold, is something to set one's heart upon

Surah Al – Baqarah, ۲:۱۵۵

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Wa lanablu-wan-nakum-bi-shay-'im-minal-'amwaali wal-'anfusi was-samaraat: wa .bashshiris-Saabiriin

And most certainly shall We try you by means of danger, hunger, and loss of . ۱۵۵ worldly goods, of lives and of (labour's) fruits. But give glad tidings unto those who are .patient in adversity

The emphasis laid upon is basically on any kind of fear of loss of sustenance, children and suffering. The more an individual rises in his faith in God, his personal virtues and the quality of patience, more he is beset with trials through calamities to prove his personal excellence, and as he passes through his trials successfully, he is raised into higher and higher elevations of the excellence of divinity and promoted to be nearer to God. Those who do not suffer these calamities at all in this life are not much to be .congratulated for it might be that these souls are not considered fit to be tried

It was only once in the history of the creation of the earth that all the kinds of trials mentioned in the verse were enacted all together to the maximum degree conceivable, with the Holy Imam Hussein (S) and the small band of his faithful comrades in the plain of Kerbala. This verse had its fullest realization only in the suffering

and the martyrdom of Hussein (S) and his faithful comrades and the suffering of the other Imams at different times under the Umayyad and Abbasid Caliphs.

Patience in adversity is ordained

Surah Al i- 'Imran, ٣:٢٠٠

يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ

Yaaa-'ayyu-hal-laziina 'aama-nusbiruu wa saabiruu wa raabituu: wat-taqul-laaha la-'al-lakum tufli-huun.

٢٠٠. O you who have attained to faith! Be patient in adversity, and vie in patience with one another, and be ever ready (to do what is right), and remain conscious of God, so that you might attain to a happy state!

In Hadith al Qudsi, Allah (swt) says:

"A person who is not happy with My orders, not patient with my afflictions, not thankful for My bounties, not content with My gifts, then he should look for another Lord other than Me and he should get out of my Universe.

A person who does not get what he wants in this world and becomes sad by it, is as if he is angry with Me.

A person who complains of calamities to another, which has befallen upon him, is as if he has complained about Me."

Advised to adopt patience in adversity praise the Creator by day and by night

Surah Ta Ha, ٢٠:١٣٠

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاء اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

Fasbir 'alaaa maa yaquu-luuna wa sab-bih bi-Hamdi Rab-bika qabla tuluu-'ish-shamsi wa qabla ghuruu-bihaa; wa min 'aanaaa-'il-layli fasab-bih wa 'atraafan-nahaari la-'al-laka tar-zaa.

Hence, bear with patience whatever they (who deny the truth) may say, and extol .۱۳۰
thy Sustainer’s limitless glory and praise Him before the rising of the sun and

before its setting; and extol His glory, too, during some of the hours of the night as .well as during the hours of the day, so that thou might attain to happiness

This verse gives out in the best comprehensive way the five obligatory and optional .prayers

.Before the rising of the sun - ‘Salatul-Fajr’ or the Morning Prayers .١

.Before the setting of the sun - ‘Zuhr’ ‘Asr’ or the Afternoon and Evening Prayers .٢

.The hours of the night - ‘Maghrib’ ‘Isha’ or the Evening and the Night Prayers .٣

The hours of the Night’ comprehends also the time for the ‘Sunnat’ or the optional‘ .’prayers which are offered past midnight i.e. ‘Tahajjud

Repentance

God is Most Gracious in Giving Mankind a Chance To Repent

Surah An – Nahl, ١۶:۶١

وَلَوْ يُؤَاخِذُ اللّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَكِن يُؤَخِّرُهُمْ إلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاء أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ

Wa lau yu-’aakhizul-laahun-naasa bi-zulmihim maa-taraka ‘alay-haa min daaab-batinw-wa laa kiy-yu-’akh-khiruhum ’ilaaa ’ajalim-musam-maa: fa-’izaa jaaa-’a .’ajaluhum laa yasta’-khiruuna saa-‘atanw-wa laa yastaq-dimuun

Now if God were to take men (immediately) to task for all the evil that they do (on .۶١ earth), He would not leave a single living creature upon its face. However, He grants them respite until a term set (by Him): but when the end of their term approaches, .they can neither delay it by a single moment, nor can they hasten it

Surah Al – Fatir, ٣۵:۴۵

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ وَلَكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاء أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ

بِعِبَادِهِ بَصِيرًا

Wa lau yu - 'aakhizul-laahun-naasa bimaa kasabuu maa taraka 'alaa zahrihaa min daaab-batinw-wa laakinyu - 'akh-khiruhum 'ilaaa 'ajalim-musam-maa: Fa-'izaa .jaaa- 'a 'Ajaluhum fa -'in-nal-laaha kaana bi- 'ibaadihii Basiiraa

Now if God were to take men (at once) to task for whatever (wrong) they commit .۴۵ (on earth), He would not leave a single living creature upon its surface. However, He grants them respite for a term set (by Him): but when their term comes to an end - then, verily, (they come to know that) God sees all that is in (the hearts of) His .servants

It is God's mercy that the sinners in the world are left to themselves with the respite to amend their ways otherwise every one on earth would long have been perished if God had dealt everyone with His strict justice. That is why the holy Ahlul Bayt (a) have taught us to be ever prayerful saying 'O Lord! Deal us with thy Mercy and deal Thou '.not with Thy Justice

God's acceptance of Tawbah

Surah An-Nisa, ۴:۱۷-۱۸

إِنَّمَا التَّوْبَةُ عَلَى اللّهِ لِلَّذِينَ يَعْمَلُونَ السُّوَءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَـئِكَ يَتُوبُ اللّهُ عَلَيْهِمْ وَكَانَ اللّهُ عَلِيماً حَكِيماً

In-namat - tawbatu 'alal-laahi lil-lazina ya-maluunas-suuu-a bi jahaalatin sum-ma' yatuubuuna min-qariibin - fa'ulaaa - 'ika yatuu-bul-laahu 'alayhim - 'ika yatuu-bul-.laahu 'alayhim: wa kaanallaahu 'Aliiman Hakiimaa

Verily, God's acceptance of repentance relates only to those who do evil out of .۱۷ ignorance and then repent before their time runs out: and it is they unto whom God will turn again in His mercy - for God

;is all-knowing, wise

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّى تُبْتُ الآنَ وَلاَ الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَـئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

Wa laysa-tit-taw-batu lillaziina ya'- maluunas-sayyi'aati hat-taaa'izaa hazara 'ahadahummul-mawtu qaala 'in-nii tubtul-'aana wa lal-laziina yamuutuuna wa hum .kuf-faar: 'ulaaa-'ika 'a '-tadnaa lahum 'azaaban 'aliimaa

Whereas repentance shall not be accepted from those who do evil deeds until their .١٨
dying hour and then say, "Behold, I now repent"; nor from those who die as deniers of
.the truth: it is these for whom We have readied grievous suffering

Sustenance

(Sustenance for every created thing is provided only by Allah (swt

Surah Al – Hijr, ١٥:١٩-٢٣

وَالأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِىَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ

Wal-'arza madad-naahaa wa 'al-qay-naa fiihaa rawaasiya wa 'ambat-naa fiihaa min .kul-li shay-'im-maw-zuun

And the earth - We have spread it out wide, and placed on it mountains firm, and .١٩
,caused (life) of every kind to grow on it in a balanced manner

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ

.Wa ja-'alnaa lakum fiihaa ma-'aa-yisha wa mal-las-tum lahuu bi-raa-ziqiin

and provided thereon means of livelihood for you (O men) as well as for all (living .٢٠
.beings), whose sustenance does not depend on you

وَإِن مِّن شَىْءٍ إِلاَّ عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلاَّ بِقَدَرٍ مَّعْلُومٍ

Wa 'im-min-shay-'in 'il-laa 'indanaa khazaaa-'inuh; wamaa nunaz-zi-luhuuu 'il-laa bi-.qadarim-ma'luum

For, no single thing exists that does not have its source with Us ; and nought do we .۲۱
.bestow from on high unless it be in accordance with a measure well-defined

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاء مَاء فَأَسْقَيْنَاكُمُوهُ وَمَا أَنتُمْ لَهُ بِخَازِنِينَ

Wa ’arsalnar-riyaaha la-waa-qiha fa-’anzalnaa

p: ۱۹۶

minas-samaaa-'i maaa-'an fa-'as-qay-naa-kumuuh: wa maaa 'antum lahuu bi-khaa-
.ziniin

And We let loose the winds to fertilize (plants), and we send down water from the .٢٢
- skies and let you drink thereof: and it is not you who dispose of its source

وَإِنَّا لَنَحْنُ نُحْيِى وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ

.Wa 'in-naa lanahnu nuh-yii wa numiitu wa nahnul-waarithuun

for, behold, it is We - We alone - Who grant life and deal death, and it is We alone .٢٣
!who shall remain after all else will have passed away

Surah Ar - Ra'd, ١٣:٢٦

اللّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاء وَيَقَدِرُ وَفَرِحُواْ بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِى الآخِرَةِ إِلاَّ مَتَاعٌ

Al-laahu yabsutur-Rizqa limay-yashaa-u' wa yaq-dir. Wa farihuu bil-ha-yaatid-'
-'dunyaa. Wa mal-hayaatud-dunyaa fil-'Aakhi-rati 'il-laa mataa

God grants abundant sustenance, or gives it in scant measure, unto whomever He .٢٦
wills; and they (who are given abundance) rejoice in the life of this world - even though, as compared with the life to come, the life of this world is naught but a .fleeting pleasure

:In Hadith al Qudsi, Allah (swt) says

Oh! Son of Adam! If Almighty Allah has taken the responsibility of providing your" ?sustenance then why are your efforts directed exclusively towards it

.And if all fortunes and misfortunes are from Me, then why are you impatient

So, you should not be disappointed when you love something and should be so happy ".when you gain something from this world

Surah Az – Zumar, ٣٩:٥٢

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاء وَيَقْدِرُ إِنَّ فِى ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Awalam ya-lamuuu ’an-nal-laaha yabsutur - rizqa liman-yashaaa- ‘u’

p: ١٩٧

? wa yaqdir? ’In-na fii zaalika la-’Aayaatil-liqaw-min-yu’-minuun

Are they, then, not aware that it is God who grants abundant sustenance, or gives .٥٢
?it in scant measure, unto whomever He wills

The provision of sustenance to His creation is a matter which is in the hands of God Himself. He provides everything with its sustenance. With sustenance in the hands of God, the existence of everything would naturally depend upon Him. There is no need for any creature to fear or implore anyone else save God. Any act of worshipping anyone beside Him would not only be foolishness but an unpardonable act of .ingratitude and thanklessness

Miscellaneous

Disobedience of Iblees (Shaitan) and his vow to misguide Mankind up to the Day of Judgement

Surah Sad, ٣٨:٧١-٨٥

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَهِ إِنِّى خَالِقٌ بَشَرًا مِن طِينٍ

.Iz qaala Rab-buka lil-malaaa-’ikati ’in-nii khaaliqum basharam-min-tiin’

For,) lo, thy Sustainer said unto the angels: “Behold, I am about to create a human) .٧١
;being out of clay

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا لَهُ سَاجِدِينَ

.Fa-’izaa saw-way-tuhuu wa nafakhtu fiihi mir-Ruuhii faqa-‘uu lahuu saajidiin

and when I have formed him fully and breathed unto him of My spirit, fall you down .٧٢
”!before him in prostration

فَسَجَدَ الْمَلَائِكَهُ كُلُّهُمْ أَجْمَعُونَ

.Fasajadal-malaaa-’ikatu kul-luhum ’ajam-‘uun

,Thereupon the angels prostrated themselves; all of them together .٧٣

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنْ الْكَافِرِينَ

.Il-laa ’Ibliis. ’Istak-bara wa kaana minal-kaafiriin’

save Iblees: he glorified in his arrogance, and (thus) became one of those who .۷۴ .deny the truth

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ

Qaala Yaaa-’Ibliisu maa mana-‘aka ’an-tasjuda limaa khalaqtu biyadayy? ’Astakbarta ?’am kunta minal-‘aaliin

Said He: “O Iblees! What .۷۵

p: ۱۹۸

has kept thee from prostrating thyself before that (being) which I have created with My hands? Art thou too proud (to bow down before another created being), or art ”?thou of those who think (only) of themselves as high

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

.Qaala ’ana khayrum-minh: khalaqtanii min-naarinw-wa khalaq-tahuu min-tiin

Answered (Iblees): “I am better than he: Thou hast created me out of fire, whereas .۷۶ ”.him Thou hast created out of clay

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

.Qaala fakhruj minhaa fa’in-naka rajiim

Said He: “Go forth, then, from this (angelic state) for, behold, thou art henceforth .۷۷ ,accursed

وَإِنَّ عَلَيْكَ لَعْنَتِى إِلَى يَوْمِ الدِّينِ

.Wa ’in-na ‘alayka la‘-natiii ’ilaa Yawmid-diin

”!and My rejection shall be thy due until the Day of Judgement .۷۸

قَالَ رَبِّ فَأَنظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ

.Qaala Rab-bi fa-’anzirniii ’ilaa Yawmi yub-‘athuun

Said (Iblees): “ Then, O my Sustainer, grant me a respite till the Day when all shall .۷۹ ”!be raised from the dead

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ

.Qaala fa-’in-naka minal - munzariin

Answered He: “Verily, so (be it:) thou shalt be among those who are granted respite .۸۰

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

.Ilaa Yawmil-Waqtil-Ma‘luum’

”.(till the Day the time whereof is known (only to Me .۸۱

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

,Qaala fabi-‘iz-zatika la-’ughwiyan-nahum ’ajma-‘iin

Whereupon Iblees) said: “then (I swear) by Thy very might: I shall most certainly) .۸۲
- beguile them all into grievous error

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

.Il-laa ‘Ibaadaka minhumul mukhlasiin’

”!all) save such of them as are truly Thy servants) .۸۳

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ

Qaala falhaq-qu wal-haq-qa ’aquul

And God) said: “This, then, is the truth! And this) .۸۴

:truth do I state

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

.La-’amla-an-na. Jahan-nama minka wa mim-man tabi-‘aka minhum ‘ajma-‘iin

Most certainly will I fill hell with thee and such of them as shall follow thee, all .۸۵
"!together

Free Will To Mankind

Surah Yunus, ۱۰ :۱۰۸

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَاْ عَلَيْكُم بِوَكِيلٍ

Qul yaaa-’ay-yu-han-naasu qad-jaaa-’akumul-Haq-qu mir-Rab-bi-kum! Fa-manih-tadaa fa-’in-namaa yah-tadii li-nafsih; wa man-zal-la fa-’in-namaa ya-zil-lu ‘alay-haa: wa maaa ’ana ‘alay-kum bi-wakiil.

Say (O Prophet): "O mankind! The truth from your Sustainer has now come unto .۱۰۸
you. Whoever, therefore, chooses to follow the right path, follows it but for his own good; and whoever chooses to go astray, goes but astray to his own hurt. And I am ".not responsible for your conduct

A pre–warning of Allah (swt) to Mankind

Surah Az – Zumar, ۳۹:۵۴-۵۶

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

Wa ’aniibuuu ’ilaa Rab-bikum wa ’aslimuu lahuu min qabli ’ay-ya’-tiya-kumul-‘Azaabu .thum-ma laa tunsa-ruun

Hence, turn towards your Sustainer (alone) and surrender yourselves unto Him ere .۵۴
the suffering (of death and resurrection) comes upon you, for then you will not be .succoured

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ

Wat-tabi-'uuu 'ah-sana maaa 'unzila 'ilaykum-mir-Rab-bikum-min-qabli 'ay-ya'-tiya-kumul-'azaabu bagh-tatanw-wa 'antum laa tash-'uruun! –

۵۵. And ere that suffering comes upon you of a sudden, without your being aware (of its approach), follow the most goodly (teaching) that has been revealed unto you by your Sustainer,

أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ

وَإِن كُنتُ لَمِنَ السَّاخِرِينَ

An taquula nafsuy-yaa has-rataa 'alaa maa far-rat-tu fii jambil-laahi wa 'in-kuntu' !laminas-saakhiriin

lest any human being should say (on Judgement Day), "Alas for me for having been .٥۶ remiss in what is due to God, and for having been indeed one of those who scoffed (at "!(the truth

This verse invites the sinners to turn to the Lord before their case comes up to Him for His final decision. Pardon could reasonably be had before being caught by the execution or the application of the law and before being held by justice to deal with the offence, and once the degree is passed there remains no room for any excuse for the one who never repented and went on committing the offence until caught and brought to account. Thus a disbeliever and a sinner who throughout his life mocked at every admonition, would retrieve his position and all kinds of regrets would assail the .individual with sighs of no avail

Anecdote from Allah (swt) for a blissful life in this World and the Hereafter

Surah As – Saff, ۶۱:۱۰-۱۳

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ

Yaaa-'ay-yuhal-laziina 'aa-manuu hal 'adul-lukum 'alaa tijaaratin-tunjii-kum-min ?'Azaabin 'aliim

O you who have attained to faith! Shall I point out to you a bargain that will save .۱۰ ?(you from grievous suffering (in this world and in the life to come

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

Tu'-minuuna bil-laahi wa Rasuu-lihii wa tujaa-hiduuna fii Sabiilil-laahi bi-'amwaa-!likum wa 'anfusi-kum 'in-kuntum ta'-lamuun

,You are to believe in God and His Apostle .۱۱

and to strive hard in God’s cause with your possessions and your lives: this is for your !own good - if you but knew it

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِى جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Yaghfir lakum zunuu-bakum wa yud-khil-kum Han-naatin tajrii min tah-.tihal-’anhaaru wa masaa-kina tay-yibatan fii Jan-naati ‘Adn: zaalikal-Fawzul-‘aziim

If you do so) He will forgive you your sins, and (in the life to come) will admit you) .١٢
into gardens through which running waters flow, and into goodly mansions in (those)
!gardens of perpetual bliss: that (will be) the triumph supreme

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ

Wa ’ukhraa tuhib-buu-nahaa,-nasrum-minal-laahi wa fat-hun-qariib. Wa bash-shiril-.Mu’miniin

And (withal, He will grant you) yet another thing that you dearly love: succour from .١٣
God (in this world), and a victory soon to come: and (thereof, O Prophet,) give thou a
.glad tiding to all who believe

Salvation rests only from nearness to God

Surah Ar - Ra’d, ١٣:٢٨-٢٩

الَّذِينَ آمَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ

Al-laziina ’aa-manuu wa tatma-’in-nu quluu-buhum bizikril-laah. ’Alaa bizikril-laahi’ .tatma-‘in-nul-quluub

Those who believe, and whose hearts find their rest in the remembrance of God - .٢٨
-:for, verily, in the remembrance of God, (men’s) hearts do find their rest

الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ

.Al-laziina ’aamanuu wa ‘amilu-Saalihaati tuubaa lahum wa husnu ma-’aab’

and so it is that) they who attain to faith and do righteous deeds are destined for) .۲۹
!(happiness (in this world) and the most beauteous of all goals (in the life to come

Warning given to Mankind to amend their wrongful doings before Allah (swt) destroys the entire Community

Surah

p: ۲۰۲

Al-Isra’, ١٧:١۶

وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

Wa ’izaaa ’aradnaaa ’an-nuhlika qaryatan ’amarnaa mutra-fiihaa fa-fasaquu fiihaa fa-haq-qa ‘alayhal qawlu fadam-mar naahaa tad-miiraa.

١۶. But when it is Our Will to destroy a community, We convey Our last warning to those of its people who have lost themselves entirely in the pursuit of pleasures; and (if) they (continue to) act sinfully, the sentence (of doom) passed on the community takes effect, and We break it to smithereens.

Types of friends to have

Surah Al - Ma’idah, ۵:۵٧

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الَّذِينَ اتَّخَذُواْ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاء وَاتَّقُواْ اللّهَ إِن كُنتُم مُّؤْمِنِينَ

Yaa ay-yuhal-laziina aamanuu laatat-takhizul-laziinat-takhizuu diinakum huzuwaw-wala-‘ibam-minal-laziina uutulditaaba min qablikum walkuf-fara awliyaaa, wat-taqul-laaha in duntum-mu-miniin.

۵٧. O you who have attained to faith! Do not take for your friends such as mock at your faith and make a jest of it - be they from among those who have been vouchsafed revelation before your time, or (from among) those who deny the truth, (of revelation as such) - but remain conscious of God, if you are (truly) believers:

Unreasonable promises, oaths can be broken

Surah At – Tahrim, ۶۶:٢

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

Qad farazal-laahu lakum tahil-lata ’aymaa-nikum: wal-laahu Mawlaa-kum, wa Huwal ’Aliimul-Hakiim.

God has already enjoined upon you (O believers) the breaking and expiation of . ٢ (such of) your oaths (as may run counter to what is right and just): for, God is your .Lord Supreme, and He alone is all-knowing, truly wise

,If any vow taken

stands in the way of any good or the discharge of any duties, it should be expiated - .just for the sake of the vow, none should refrain from doing good deeds

Refuting the Christian doctrine of atonement of one’s sins by another

Surah Az – Zumar, ٣٩:٧

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

In-takfuruu fa-’in-nal-laaha Ghaniy-yun ‘ankum: wa laa yarzaa li-‘ibaadihil-kufr: wa’ ’in-tashkuruu yarzahu lakum. Wa laa taziru waazira-tunw-wizra ’ukhraa. Thum-ma ’ilaa Rab-bikum-Marji-‘ukum wayunab-biudum bimaa kuntum ta‘-maluun. ’In-nahuu .‘Aliimum bizaatis-suduur

٧. If you are ingrate - behold, God has no need of you; none the less, He does not approve of ingratitude in His servants: whereas, if you show gratitude, He approves it .in you

.And no bearer of burdens shall be made to bear another’s burden

Jesus Christ was exalted unto God and not slain

Surah An – Nisa, ٤:١٥٧-١٥٨

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

Wa qaw-lihim in-na qatalnal masiiha ‘Iisab-na Maryama rasuulal laah, wa maa qataluuhu wa maa sala-buuhu walaakin shub-biha lahum; wa in-nal-laziinakh talafuu fiihi lafii shak-kim minhu; ma lahum bihii Min ‘ilmin il-lat-tibaa ‘az-zan, wa ma .qataluuhu yaqiinaa

١٥٧. And they boast, “Behold, we have slain the Christ Jesus, son of Mary, (who claimed ”!to be) an apostle of God

However, they did not slay him, and neither did they crucify him, but it only seemed to

them (as if it

p: ۲۰۴

has been) so; and, verily, those who hold conflicting views thereon are indeed confused, having no (real) knowledge thereof, and following mere conjecture. For, of :a certainty, they did not slay him

بَل رَّفَعَهُ اللّهُ إِلَيْهِ وَكَانَ اللّهُ عَزِيزًا حَكِيمًا

.Bar-rafa-'ahul Laaho ilay. Wa kaanal-laahu 'aziizan hakiima

.nay, God exalted him unto Himself - and God is indeed almighty, wise .١٥٨

(Ablution (Wudhu – Ghusl – Tayammum

Surah Al - Ma'idah, ٥:٦

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاةِ فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَينِ وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مَّنكُم مِّنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ اللّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـكِن يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Yaaa-ay-yuhal-laziina aamanuuu izaa qumtum ilas-salaati faghsiluu wujuuhakum wa aydi-yakum ilal maraafiqi wamsahuu biru-uusikum wa arjulakum ilal ka'-bayn. Wa in kuntum junuban fat-tah-haruu. Wa in kuntum-marzaaa aw 'alaa safarin awjaaa-a a-hadum-minkum-minal ghaaaiti awlaamastumun-nisaaa-a falam tajiduu maaa-an fatayam-mamuu sa'iidan tay-yiban famsahuu bi-wujuuhikum wa aydiikum-min. Maa yuriidul-laahu liyaj'ala 'alaykum-min harajinw-walaakiy-yuriidu liyutah-hirakum .waliyutim-ma ni'matahuu 'alaykum la-'al-lakum tashkuruun

O you who have attained to faith ! When you are about to pray, wash your face, and .٦ your hands and arms to the elbows, and wipe a part of your heads, and a part of your feet up to the ankles; and if you are in a state requiring total ablution, purify yourselves. But if you are ill, or are travelling, or have just satisfied a want of nature, or

have cohabited with a woman, and can find no water - then take resort to pure earth, passing therewith lightly over your face and your hands. God does not want to impose any hardship on you. but wants to make you pure, and to bestow upon you the full .measure of His blessings, so that you might have cause to be grateful

.The prescribed cleanliness is laid down in this verse

Months in an Islamic Year, ۴ are sacred ۱۲

Surah At – Tawbah, ۹:۳۶

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْرًا فِی کِتَابِ اللّهِ یَوْمَ خَلَقَ السَّمَاوَات وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِکَ الدِّینُ الْقَیِّمُ فَلاَ تَظْلِمُواْ فِیهِنَّ أَنفُسَکُمْ وَقَاتِلُواْ الْمُشْرِکِینَ کَآفَّةً کَمَا یُقَاتِلُونَکُمْ کَآفَّةً وَاعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَّقِینَ

In-na ‘id-datash-shuhuuri-‘indal-laahithnaa ‘asharan fii kitaabil-laahi yawma khalaqas-samaawaati wal-arza minhaaa arba-‘atun hurum. Zaalikad-diinul-qay-yimu falaa tazlimuu fiihin-na anfusakum waqaatilul mushrikiina kaaaf-fatin kamaa .yuqaatiluunakum kaaaf-fa. Wa‘lamuuu an-nal-laaha ma ‘almut-taqiin

Surely the number of months with Allah is twelve months in Allah's ordinance since .۳۶ the day He created the heavens and the earth, of these four being sacred; this is the ever-true law (of Allah). Do not, then, sin against yourselves with regard to these .((months

And fight the polytheists all together as they fight you all together; and know that .(Allah is with those who guard (against evil

This verse declares a general amnesty during these four months which have been declared sacred by God, and even the heathens of Arabia regarded this period as such and stopped all warfare for all these four months. But, alas, even this general amnesty allowed even the disbeliever who might

be peaceful, was not allowed for the family of the Holy Prophet (S) by those who called themselves Muslims. Let it be remembered that it was this sacred month of Muharram in which the so-called Muslim king Yazid who posed himself as the Caliph of Islam i.e. the successor of the Holy Prophet (S), and his subjects who also termed themselves as Muslims, effected the most heart-rendering wholesale massacre of the holy ones at Karbala in which Hussein (a) the grandson of the Holy Prophet (S) along with the faithful band of ۷۲ comrades and companions was brutally butchered, .sparing not even a baby of six months

-: This great tragedy, the greatest sacrifice has been prophesied in the Old testament

For this is the day of the Lord God of Hosts, a day of Vengeance, that he may avenge" him of his adversaries and the sword shall devour, and it shall be satiate and made drunk with their blood, for the Lord God of hosts hath a sacrifice in the north country ".of the river Euphrates

(Significance and importance of Ritual Sacrifice (Qurbani

Surah Al Hajj, ۲۲:۳۶-۳۷

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Wal budna ja-'alnaa-ha lakum min sha-'aa-iril laahi lakum fiiha kahair; Faz-kurus-mal Laahi 'alaiha saw-waaaf; Fa-iza waja-bat junuubuhaa fa-kuluu min-ha wa at-'imul .qaani-'a walmu'-tar; kazaalika sakh-kharnaa-haa lakum la-'al-lakum tash-kuruun

And as for the sacrifice of cattle, We have ordained it for you as one of the symbols .۳۶ set

by God, in which there is (much) good for you. Hence, extol the name of God over them when they are lined up (for sacrifice); and after they have fallen lifeless to the ground, eat of their flesh, and feed the poor who is contented with his lot (and does not beg), as well as him who is forced to beg. It is to this end that We have made them .subservient to your needs, so that you might have cause to be grateful

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِن يَنَالُهُ التَّقْوَى مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

Lay yanaa-lal-Laaha luhuumuhaa walaa dimaaa-uhaa walaakiy-yanaaluhut-taqwaa minkum. Kazaalika sahkh-kharahaa lakum litukab-birul Laaha 'alaa ma hadaakum wa .bash-shiril muh-siniin

But bear in mind:) never does their flesh reach God, and neither their blood: it is) .۳۷ only your God-consciousness that reaches Him. It is to this end that We have made them subservient to your needs, so that you might glorify God for all the guidance .with which He has graced you

:And give thou this glad tiding unto the doers of good

Following Saints and alleged Divine Personalities

Surah Baqarah, ۲: ۱۶۶-۱۶۷

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

Iz tabarra-'allazii-nattubi-'uu minal-laziinat-taba-'uu wara-'a-wul-'azaaba wa' .taqatta-'at bihimul-'asbab

On that day (i.e. Day of Judgment) it will come to pass that those who had been .۱۶۶ (falsely) adored (followed), shall disown their followers, and the latter shall see the !suffering (that awaits them), with all their hopes cut to pieces

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا

كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُواْ مِنَّا كَذَلِكَ يُرِيهِمُ اللّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ

Wa qaalal-laziinat-taba-'uu lau 'an-na lanaa kar-ratan-fanatabarra-'a minhum kamaa tabarra-'uu min-naa. Kazaalika yuriihimul-laahu a'amaalahum hasaraatin .'alayhim. Wa maa hum-bi-khaarijiina minan-Naar

And then those followers shall say: "Would that we had a second chance (in life), .۱۶۷ "!so that we could disown them as they have disowned us

Thus will God show them their deeds (in a manner that will cause them) bitter regrets; .but they will not come out of the fire

This verse gives out the fate of the false religious leaders and their followers, on the Day of Judgment, i.e. the mutual denouncement of the false leaders and their foolish .followers which will take place

Index

(Allah (swt

- Az-Zumar, ۳۹:۰۵-۰۶
- Ash Shura, ۴۲:۴۹-۵۰
- Creation of the Universe
- Fussilat, ۴۱:۰۹-۱۲
- The Creator's way of creating anything
- An-Nahl, ۱۶:۴۰
- Magnificence of Allah's (swt) creation
- Ar-Ra'd, ۱۳:۰۲-۰۴
- How Man Jinn are created
- Al-Hijr, ۱۵:۲۶-۲۷
- Purpose of creation
- Al-Ahqaf, ۴۶:۰۳
- Purpose of Allah's (swt) creation of Man Jinn
- Adh-Dhariyat, ۵۵:۰۱-۳۰
- Allah's (swt) manifold creation
- Ar-Rahman, ۵۵:۰۱-۳۰
- Allah's (swt) manifold creation of Nature
- Qaf, ۵۰:۰۵-۱۱

The Holy Prophet (S) The Ahlul Bayt

- The Holy Prophet (S) made the medium of revelations path to self-surrender

- Ash-Shura, ۴۲:۵۲-۵۳
- The Holy Prophet is "Rehmatil - Aalamin"
- At-Tawbah, ۹:۶۱
- The reciting of the Salwaat (durood) on the Prophet is made incumbent on Mankind
- Al-Ahzaab, ۳۳:۵۶
- To follow Sunnah of the Prophet
- Al-Imran, ۳:۳۱
- To disobey Allah and His Prophet can erase Man's good deeds
- Muhummad, ۴۷:۳۳
- The Holy Prophet's responsibility towards Mankind as directed by Allah
- Ash-Shura, ۴۲:۴۸
- What the Holy Prophet expects in return of his services to Mankind
- Ash-Shura, ۴۲:۲۳
- Etiquette in the Holy Prophet's presence, as commanded by Allah
- Al Hujurat, ۴۹:۰۱-۰۵
- Annoyance of the Holy Prophet
- Al-Ahzaab, ۳۳:۵۷
- Characteristics of the choicest closest companions of the Holy Prophet (S)
- Al-Fath, ۴۸:۲۹
- Mubahaila and its importance in defining who are the Ahlul Bayt (a) in Surah al-

.Ahzaab, ۳۳:۳۳

- Al-Imran, ۳:۶۱
- Directives to the Holy Prophet's (S) wives his Holy Ahlul Bayt
- Al-Ahzab, ۳۳:۲۸-۳۴
- Assurance (to the Holy Prophet) of tranquility and happiness after trials

p: ۲۱۰

tribulations

- Al-Inshira, ٩٤:٠١-٠٨

- Reasons stated by Allah for making the Prophet sign the Treaty of Hudaybiyyah

- Al-Fath, ٤٨:٢٥

The Holy Qur'an

- The Holy Qur'an - Revelation from Allah (swt) only

- Yunus, ١٠:٣٧-٣٨

- God's unique way of sending His messages to Mankind

- Ash-Shura, ٤٢:٥١

- The Holy Qur'an - A Book complete in every aspect and sent as a Grace from the

- Az-Zumar, ٣٩:٢٣

- The Holy Qur'an - A Book of True Guidance - but, only for the Believers

- Luqman, ٣١:٠٢-٠٥

- (The Holy Qur'an - Its protection against any distortion is promised by Allah (swt

- Al-Hijr, ١٥:٠٩

- Allah's (swt) challenge to Mankind to produce a like of the Qur'an

- Al-Isra', ١٧:٨٨

- The first Revelation of the Qur'an

- Al-Alaq, ٩٦:٠١-٠٥

- Night of Qadr - The Night of Destiny - better than a ١٠٠٠ nights

- Al-Qadr, ۹۷:۰۱-۰۵

Parents

- (The Best Deed Before Allah (swt
- Al Ahqaf, ۴۰:۱۵-۱۶
- Status of Parents in Islam
- Luqman, ۳۱:۱۴
- Utmost respect and veneration to Parents
- Al-Isra', ۱۷:۲۳
- Prayer for one's Parents
- Ibrahim, ۱۴:۴۱
- Al-Isra', ۱۷:۲۴
- Dua for Parents and the Believers
- Nuh, ۷۱:۲۸

Man, his Nature

- The Human Cycle
- An Nahl, ۱۶:۷۰
- Evolution of Man from Dust
- Al-Hajj, ۲۲:۰۵-۰۶
- Al-Mu'minun, ۲۳:۱۲-۱۴
- Man not created without a purpose

- Al-Mu'minun, ۲۳:۱۱۵
- Allah (swt) has granted Man free will to choose between good and evil
- Al-Muddaththir, ۷۴:۳۱
- Man advised not to be pompous
- Al-Hadid, ۵۷:۲۳-۲۴
- Man is himself accountable for his own actions
- Al-Isra', ۱۷:۱۵
-

Man's selfish mentality

- Fussilat, ۴۱:۴۹-۵۱
- Man's always makes hasty decisions
- Al-Isra’, ۱۷:۱۱
- Ungrateful Nature of Man
- Az-Zumar, ۳۹:۰۸
- Az-Zumar, ۳۹:۴۹
- Ash-Shura, ۴۲:۴۸
- Most men are ungrateful except a few having certain distinct qualities
- Al-Ma’arij, ۷۰:۱۹-۳۵

World, Materialism

- Life span of this world as compared to the span of the Hereafter
- Ar-Rum, ۳۰:۵۵
- Life of this world as compared to the Hereafter
- Al-Ankabut, ۲۹:۶۴
- Man's obsession and attachment to this life
- At-Takhatur, ۱۰۲:۰۱-۰۸
- Consequences of Man's attachment to the materialistic world
- Al-Humazah, ۱۰۴:۰۱-۰۹
- Worldly attachments should not deter man from remembrance of God and giving

Charity

- Al-Munafiqun, ۶۳:۰۹-۱۱
- At-Taghabun, ۶۴:۱۵-۱۸
- Man will always be a loser due to his worldly attachments
- Al-‘Asr, ۱۰۳:۰۱-۰۳
- (Good deeds weigh heavier than worldly adornments (wealth children
- Al-Kahf, ۱۸:۴۶
- Allah (swt) - His Apostle - Jihad more important than all worldly relations, pleasures and possessions
- At-Tawbah, ۹:۲۴
- Punishment for hoarding of wealth
- At-Tawbah, ۹:۳۴-۳۵

Hereafter – Day of Judgement – Paradise – Hell Fire

- Day of Judgment
- Al-Isra’, ۱۷:۷۱
- Repeated warning of the Day of Judgment
- Saba’, ۳۴:۰۳
- Al-Haqqah, ۶۹:۰۱-۰۳
- Signs to proclaim the arrival of the Day of Judgment
- At-Takwir, ۸۱:۰۱-۱۴

- Al-Infitar, ۸۲:۰۱-۰۵
- State of Mankind on the Day of Judgment
- Al-Hajj, ۲۲:۰۱-۰۲
- State of Mankind when the Trumpet is blown
- Al-Qamar, ۵۴:۰۶-۰۸
- This life would seem like an hour on the Day of Judgment
- Yunus, ۱۰:۴۵
- State of Affairs on the Day of Judgment
- Az-Zumar, ۳۹:۶۷-۷۵
- Al-Haqqah, ۶۹:۱۳-۳۷

- Al-Ma’arij, ۷۰:۰۶-۱۸
  - An-Nazi’at, ۷۹:۳۴-۴۱
  - Abasa, ۸۰:۳۳-۴۱
  - Al-Infitar, ۸۲:۱۷-۱۹
  - Al-Ghashiyah, ۸۸:۰۱-۱۶
  - Al-Fajr, ۸۹:۲۱-۳۰
  - Az-Zalzalah, ۹۹:۰۱-۰۸
  - Al-Qari’ah, ۱۰۱:۰۱-۱۱
- State of the Believers Non Believers on the Day of Judgment
  - Yasin, ۳۶:۵۱-۶۵
- Man's limbs will be his witness on the Day of Judgment
  - Fussilat, ۴۱:۱۹-۲۳
- Division of Mankind into three groups on the Day of Judgment
  - Al-Waqi’ah, ۵۶:۰۴-۱۴
- Intercession will be permitted by Allah on Day of Judgment
  - An-Najm, ۵۳:۲۶
- Intercession will be accepted from His selected people
  - Az-Zumar, ۳۹:۴۴
- The inheritors of Paradise
  - Ash-Shura, ۴۲:۳۶-۳۹

- Al-Mu’minun, ۲۳:۰۱-۱۱
- Hell Fire - the final resort of the evil doers and the Unbelievers
- Al-Muddaththir, ۷۴:۳۵-۴۸
- Condition of the Unbelievers
- Al-Hajj, ۲۲:۱۹-۲۲

Death – Martydom

- Sleep is temporary Death
- Al-An’am, ۶:۶۰
- Saying at the time of Death
- Al-Baqarah, ۲:۱۵۶
- Martyrs in Allah's way and their rewards
- Al-Imran, ۳:۱۶۹-۱۷۲
- Status of Martyrs
- Al-Baqarah, ۲:۱۵۴

The Righteous, The Pious

- Definition and attributes of a Pious (Muttaqi) person
- Al Baqarah, ۲:۱۷۷
- (Equality, is on the basis of piety, before Allah (swt
- Az-Zumar, ۳۹:۰۹
- (Prerequisites of a true servant of Allah (swt

- Al-Furqan, ۲۵:۶۳-۷۷
- Allah's (swt) Grace on to the true Believers
- Al-Mujadalah, ۵۸:۲۲
- Privileges and Status enjoyed by the true Believers in Paradise
- At-Tur, ۵۲:۱۷-۲۸
- State of righteous people in this World and the Hereafter
- Fussilat, ۴۱:۳۰-۳۲
- State of righteous people on the Day of Judgment
- Al-Waqiah, ۵۶:۲۷-۴۰
- The virtuous people and their rewards in Paradise
-

Al-Insan, ۷۶:۰۷-۲۲

- The Etiquette to be adopted between Muslims
  - Al-Hujurat, ۴۹:۱۰-۱۲
- To slay a Believer for any but lawful reason is like slaying entire Mankind, and to save a life of a Believer is like saving the life of entire Mankind
  - Al-Maidah, ۵:۳۲

The Non Believers – The Hypocrites

- Shaitan (Iblees) given respite and he in turn vowing to mislead all, but a few human beings
  - Al Hijr, ۱۵:۳۶-۴۴
- Allah's (swt) respite to the Evil Doers
  - Ibrahim, ۱۴:۴۲-۴۳
- Non Believers are Najis
  - At-Tawbah, ۹:۲۸
- Worshipping of deities along with Allah (swt) by the Non Believers
  - Az-Zumar, ۳۹:۰۳
- Good deeds of a Non Believer will be of no avail on Day of Judgment
  - Muhummad, ۴۷:۱, ۸-۹
- All good deeds will be naught of the non-believers
  - Az-Zumar, ۳۹:۶۵
- Fate of those who do not believe in Allah's Revelation

- Al-A'araf, ۷:۴۰
- State of the non-believers on the Day of Judgment
- Ar-Rahman, ۵۵:۳۷-۴۵
- Fate of the non-believers on the Day of Judgment
- Al-Ahzaab, ۳۳:۶۳-۶۸
- Fate of the Hypocrites on the Day of Judgment
- Al-Mujadalah, ۵۸:۱۴-۲۱
- Arguments put to the non-believers to convince them to believe in the One God
- Al-Waqi'ah, ۵۶:۵۷-۷۴
- Al-Waqi'ah, ۵۶:۸۳-۸۷
- To live in harmony with the non-believers unless they transgress and oppress
- Al-Mumtahanah, ۶۰:۸-۹

Commandments, Advice

- (Commandments of Allah (swt
- An-Nahl, ۱۶:۹۰-۹۱
- Advised to seek refuge with God, from Satan
- Fussilat, ۴۱:۳۶
- Advice of Prophet Luqman to his son
- Luqman, ۳۱:۱۷-۱۹
- To die as Muslims

- Yusuf, ۱۲:۱۰۱
- Men to adopt

p: ۲۱۴

Chastity

- An-Nur, ۲۴:۳۰
- Women to adopt chastity and veil (Hijaab) before a Na – Mahram
- An-Nur, ۲۴:۳۱
- Hijaab
- Al-Ahzaab, ۳۳:۵۹
- Trust
- Al-Ahzaab, ۳۳:۷۰-۷۲
- Fasting
- Al-Baqarah, ۲:۱۸۳
- Jihad
- At-Tawbah, ۹:۳۸-۳۸, ۴۱
- Man must not postpone the doing of good deeds and worship
- Yasin, ۳۶:۶۸
- Essential to defend against oppression but not to the extend of being an Oppressor
- Ash-Shura, ۴۲:۴۰-۴۳
- Spoils of 'Fie' i.e. property - wealth etc. obtained without a fight
- Al-Hashr, ۵۹:۰۷-۰۸

The Forbidden – The Unlawful

- (Forbidden to make or change Islamic Laws (Shariah

- An-Nahl, ١۶:١١۶-١١٧
- (Directives of Allah (swt
- Al-An'am, ۶:١۵١-١۵٢
- Avoid Major sins and Minor sins will be forgiven
- An-Nisa, ۴:٣١
- Do not envy others
- TaHa, ٢٠:١٣١
- Forbidden to usurp the rights and property of orphans
- An-Nisa, ۴:٠٢
- An-Nisa, ۴:٠۶
- An-Nisa, ۴:١٠
- Punishment for killing a Muslim deliberately
- An-Nisa, ۴:٩٣
- Islamic Akhlaq - Forbidden to enter others houses without permission
- An-Nur, ٢۴:٢٧
- Punishment for Adultery and Fornication
- An-Nur, ٢۴:٠٢
- Intercourse forbidden during women's menstrual period
- Al-Baqarah, ٢:٢٢٢
- Forbidden to marry Non Believers

- Al-Baqarah, ۲:۲۲۱
- Punishment for those who wrongly accuse women of adultery
- An-Nur, ۲۴:۰۴
- 'Abolishment of the age-old practice of 'Zihar
- Al-Mujadalah, ۵۸:۰۱-۰۴
- Unlawful food - Its consequences
- Al-An’am, ۶:۱۱۸-۱۲۱
- Al-An’am, ۶:۱۴۵
- Forbidden to Consume
- Al-Baqarah, ۲:۱۷۳
- An-Nahl, ۱۶:۱۱۵
- Unlawful food to the Jews
- Al-An’am, ۶:۱۴۶
- On intoxication and games of chance
- Al-Baqarah, ۲:۲۱۹
- Al-Ma’idah, ۵:۹۰-۹۱
- Forbidden to pray

in the state of intoxication and impurity

- An-Nisa, ۴:۴۳

- Evil to have a negative attitude upon the birth of a female

- An-Nahl, ۱۶:۵۷-۵۹

Prayers – Supplications

- Directive for prayers with stress on morning (Fajr) and midnight (Tahajjud) prayers

- Al-Isra', ۱۷:۷۸-۷۹

- No excuse for refraining from daily Salat

- TaHa, ۲۰:۱۳۲

- Prescribed Salat at particular times

- An-Nisa, ۴:۱۰۳

- Hud, ۱۱:۱۱۴

- Salat ordained along with patience in adversity

- Qaf, ۵۰:۳۹-۴۰

- Common supplication in Qunoot of Salat

- Al-Baqarah, ۲:۲۰۱

- Recitation of "Bismillah" and seeking refuge from Shaitan before reciting the Qur'an

- An-Nahl, ۱۶:۹۸-۱۰۰

- The Sustainer's assurance to accept the prayer of all who call upon Him sincerely

- Ghafir, ۴۰:۶۰

- Assurance of acceptance from Allah (swt) when asked from Him through the medium of Dua
  - Al-Baqarah, ۲:۱۸۶
- (Supplication (Dua) recited by Prophet Sulayman (S
  - An-Naml, ۲۷:۱۹
- To mention 'if Allah (swt) Wills' (InshaAllah) before intending to do any deed
  - Al-Kahf, ۱۸:۲۴

Charity

- How to spend money on charity
  - Al-Baqarah, ۲:۲۱۵
- Charity is best when given privately
  - Al-Baqarah, ۲:۲۷۱
- No compulsion by Allah to spend in His way
  - Muhammad, ۴۷:۳۶-۳۸
- Charity in God's cause is a loan given to Him
  - Al-Hadid, ۵۷:۱۱

Marriage – Divorce – Inheritance

- Whom to marry and who is Mahram and Nah Mahram
  - An-Nisa, ۴:۲۲-۲۴
- Terms of marriage to up to four wives

- An-Nisa, ۴:۳
- To treat all wives equal which may not be possible
- An-Nisa, ۴:۱۲۹
- Accusation by husband without witnesses
- An-Nur, ۲۴:۰۶-۱۰
- Iddah period of wife after husband's

death

- Al-Baqarah, ۲:۲۳۴
- Law of Inheritance
- An-Nisa, ۴:۱۱-۱۲

Trial – Patience

- (Test by Allah (swt
- Al-Baqarah, ۲:۱۵۵
- Al-Imran, ۳:۱۸۶
- Patience in adversity
- Al-Imran, ۳:۲۰۰
- Patience in adversity praise the Creator by day and by night
- TaHa, ۲۰:۱۳۰

Repentance

- Allah (swt) is most Gracious in giving Mankind a chance to repent
- An-Nahl, ۱۶:۶۱
- Al-Fatir, ۳۵:۴۵
- Allah's (swt) acceptance of Tawbah
- An-Nisa, ۴:۱۷-۱۸

Sustenance

- (Sustenance for every created thing provided only by Allah (swt

- Al-Hijr, ۱۵:۱۹-۲۳
- Ar-Ra'd, ۱۳:۲۶
- Allah (swt) alone provides sustenance
- Az-Zumar, ۳۹:۵۲

Miscellaneous

- Disobedience of Azazil (Shaitan) and his vow to misguide Mankind up to the Day of Judgment
- Sad, ۳۸:۷۱-۸۵
- Free Will given to Mankind
- Yunus, ۱۰:۱۰۸
- A pre-warning of Allah (swt) to Mankind
- Az-Zumar, ۳۹:۵۴-۵۶
- Anecdote from Allah (swt) for a blissful life in this world and the Hereafter
- As-Saff, ۶۱:۱۰-۱۳
- (Salvation rests only from nearness to Allah (swt
- Ar-Ra'd, ۱۳:۲۸-۲۹
- Warning given to Mankind to amend their wrongful doings before destroying the entire Community
- Al-Isra', ۱۷:۱۶
- Types of friends to have
- Al-Ma'idah, ۵:۵۷

- Unreasonable promises / oaths can be broken
  - At-Tahrim, ۶۶:۰۲
- Refuting the Christian Doctrine of atonement of one's sins by another
  - Az-Zumar, ۳۹:۰۷
- Jesus Christ is exalted unto God and not slain
  - An-Nisa, ۴:۱۵۷-۱۵۸
- (Ablution (Wudhu - Ghusl - Tayammum
  - Al-Maidah, ۵:۰۶
- months in an Islamic Year - ۴ are sacred ۱۲
  - At-Tawbah, ۹:۳۶
- (Significance and importance of Ritual Sacrifice (Qurbani
  - Al-Hajj, ۲۲:۳۶-۳۷
-

Following Saints and alleged Divine Personalities

- Al-Baqarah, ۲:۱۶۶-۱۶۷

p: ۲۱۸

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

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Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

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Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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